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No. 32 of 1916.

REPORT

ON

INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 5th August 1916.

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PART I OF WEEKLY REPORT.

List of Indian Newspapers and Periodicals.

[As it stood on the 1st January 1916.]

NOTE—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Banhi" (P) ...	Calcutta ...	Monthly ...	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 47 years.	500
2	"Diptee" (P) ...	Do. ...	Do ...	Rev. G. R. Kampfer ...	500
<i>Bengali.</i>					
3	"Ahale Hadis" (P) ...	Calcutta ...	Monthly ...	Maulvi Abdul Hakim ; age 32 years	1,000
4	"Alaukik Rahasya" (P) ...	Do. ...	Do. ...	Kshirod Prasad Vidyabinod, Brahmin ; age 57 years.	700
5	"Al-Islam" (P) ...	Do. ...	Do. ...	Akram Khan ; age 36 years ...	900
6	"Alochana" (P) ...	Howrah ...	Do. ...	Jogendra Nath Chatterji, Hindu, Brahmin ; age 50 years.	500
7	"Ananda" (P)	Mymensingh ...	Do. ...	Mahesh Chandra Bhattacharyya, Hindu, Brahmin ; age 40 years.	500
8	"Ananda Sangit Patrika" (P).	Calcutta ...	Do. ...	Pratibha Devi, Brahmo ; age 46 years.	300
9	"Anjali" (P) ...	Do. ...	Do. ...	Krishna Bihari Datta ; age 30 years.	200
10	"Antapur" (P)...	Do. ...	Do. ...	Biraj Mohini Ray, Brahmo ; age 31 years.	1,000
11	"Archhana" (P) ...	Do. ...	Do. ...	Keshab Chandra Gupta, Hindu, Baidya ; age about 37 years.	600
12	"Arghya" (P) ...	Do. ...	Do. ...	Sures Ch. Palit, Hindu, Kayastha ; age 35 years.	350
13	"Aryya Kayastha Pratibha" (P).	Faridpur ...	Do. ...	Kali Prasanna Sarkar, Hindu, Kayastha ; age 76 years.	1,000
14	"Avasar" (P) ...	Calcutta ...	Do. ...	Lal Behari Datta, Hindu, Tanti ; age 61 years.	1,600
15	"Ayurveda Bikas" (P) ...	Dacca ...	Do. ...	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 42 years.	600
16	"Baidya Sammilani" (P) ...	Do. ...	Do. ...	Bikrampur, Ambastha Sammilani, Dacca,	1,000
17	"Baidya Sanjivani" (P) ...	Calcutta ...	Do. ...	Upendra Nath Vaidyaratna, Hindu, Baidya ; age about 53 years.	500
18	"Baisya Patrika" (P) ...	Jessore ...	Do. ...	Jogendra Nath De, Hindu, Barui ...	500
19	"Balak" (P) ...	Calcutta ...	Do. ...	C. S. Patterson ...	4,000
20	"Bamabodhini Patrika" (P)	Do. ...	Do. ...	Sukumar Dutt, Brahmo ; age 44 years.	500
21	"Bangabandhu" (P)...	Dacca ...	Do. ...	Ishan Chandra Sen, Brahmo ; age 58 years.	150
22	"Banga Mahila" (P) ...	.....	Do. ...	Abinash Ch. Sarbbabhouma, Hindu, Brahmin ; age 45 years.	Not known.
23	"Bangali" (N)	Calcutta ...	Daily ...	The Hon'ble Babu Surendra Nath Banarji, Brahmin ; age 70 years.	6,000
24	"Bangaratna" (N)	Krishnagar ...	Weekly ...	Kanai Lal Das, Hindu, Karmakar ; age 31 years.	1,550
25	"Bangavasi" (N)	Calcutta ...	Do. ...	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 59 years.	19,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
26	"Bankura Darpan" (N).	Bankura	Weekly	Rama Nath Mukharji ; age 55 years	453
27	"Banshari" (P)	Calcutta	Monthly	Tapan Das, Hindu, Kayastha ; age 23 years.	540
28	"Barisal Hitalshi" (N)	Barisal	Weekly	Durga Mohan Sen, Hindu, Baidya ; age 38 years.	625
29	"Basumati" (N)	Calcutta	Do	Sasi Bhushan Mukherji, Hindu, Brahmin ; age 49 years, and Panchkari Banerji.	14,000
30	"Bauddha Bandhu" (P)	Do.	Monthly	Sriman Purnananda Swami, age 33 years.	750
31	"Bhakti" (P)	Howrah	Do.	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 30 years.	600
32	"Bharati" (P)	Calcutta	Do.	Mani Lal Ganguli, Brahmo ; age about 33 years.	1,700
33	"Bharatbarsha" (P)	Do.	Do.	Amulya Charan Ghosh Vidyabhusan, Kayastha ; age 40 years ; and Jaladhar Sen, Kayastha, age 52 years.	4,000
34	"Bharatmahila" (P)	Dacca	Do.	Srinati Saraju Bala Dutta, Brahmo ; age 35 years.	450
35	"Bharat Nari" (P)	Calcutta	Do.	Ananda Chandra Gupta, Hindu, Baidya.	1,000
36	"Blisak Darpan" (P)	Do.	Do.	Rai Sahib Giris Chandra Bagchi	250
37	"Bidushak" (P)	Do.	Do.	Kshetra Nath Banerji, Brahmin ; age 42 years.	200
38	"Bijnan" (P)	Do.	Do.	Dr. Amrita Lal Sarkar, Satgope ; age about 44 years.	200
39	"Bikrampur" ()	Mymensingh	Quarterly	Jogendra Nath Gupta, Hindu, Baidya.	500
40	"Birbhum Varta" (N)	Suri	Weekly	Devendra Nath Chakravarti, Hindu, Brahmin ; age 42 years.	1,007
41	"Birbhumi" (P)	Calcutta	Monthly	Kulada Prasad Mallik, Hindu, Brahmin ; age 35 years.	800
42	"Birbhum Vani" (N)	Rampur Hat	Weekly	Tara Sundar Mukherji, Hindu, Brahmin.	700
43	"Brahma Vadi" (P)	Barisal	Monthly	Manamohan Chakravarti, Brahmo ; age 54 years.	660
44	"Brahma Vidya" (P)	Calcutta	Do.	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
45	"Brahman Samaj" (P)	Do.	Weekly	Pandit Basanta Kumar Tarkanidhi, Hindu, Brahmin ; age 41 years.	1,000
46	"Burdwan Sanjivani" (N).	Burdwan	Do.	Prabodhananda Sarkar, Hindu, Kayastha ; age 25 years.	700
47	"Byabasay O Baniya" (P)	Calcutta	Monthly	Sachindra Prosad Basu, Brahmo ; age 38 years.	500
48	"Chabbe Pargana Vartavaha" (N).	Bhawanipur	Weekly	Abani Kanta Sen, Hindu, Baidya ; age 32 years.	800
49	"Charu Mihir" (N)	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha.	800
50	"Chikitsa Prakas" (P)	Nadia	Monthly	Dhirendra Nath Haldar, Hindu, Gandabanik ; age 30 years.	500
51	"Chikitsa Tatva Vijnan" (P)	Calcutta	Do.	Binode Lal Das Gupta, Vaidya ; age 46 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
52	"Chinsura Vartavaha" (N).	Chinsura	Weekly	Dina Nath Mukherji, Brahmin ; age 50 years.	1,000
53	"Dainik Chandrika" (N).	Calcutta	Daily except on Thursdays.	Hari Das Datta, Hindu, Kayastha ; age 45 years.	400
54	"Dainik Basumati" (N)	Calcutta	Daily	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 49 years, and others.	3,500
55	"Dacca Prakas" (N)	Dacca	Weekly	Sasi Bhushan Biswas. Hindu, Kayastha.	800
56	"Darsak" (N) ...	Calcutta	Do.	Satis Chandra Bhattacharji, Brahmin ; age about 41 years.	2,000
57	"Dhanwantari" (P)	Do.	Monthly	Purna Chandra Gupta, Hindu, Vaidya age 62 years.	600
58	"Dharma Tatva" (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
59	"Diamond Harbour Hitaishi" (N).	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 55 years.	7,000
60	"Education Gazette" (N) ...	Chinsura	Do.	Kumar Dev Mukherji, Brahmin ; age 26 years.	1,500
61	"Faridpur Hitaishini" (N).	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya ; age about 79 years.	900
62	"Galpa Lahari" (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	800
63	"Gambhira" (P)	Malda	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha ; age about 36 years.	300
64	"Gaud-duta" (N)	Do.	Weekly	Krishna Chandra Agarwalla, Hindu Vaidya.	400
65	"Grihastha" (P)	Calcutta	Monthly	Sarat Chandra Dev, Kayastha ; age 58 years.	3,000
66	"Hakim" (P) ...	Do.	Do.	Masihar Rahaman, Muhammadan ; age 33 years.	500
67	"Sri Gauranga Sevaka" (P)	Do.	Do.	Lalit Mohan Banarji, Hindu, Brahmin ; age 59 years.	400
68	"Hare School Magazine" (P)	Do.	Do.	Harendra Lal Ghosh, Hindu, Kayastha	500
69	"Hindu Banjika" (N)	Rajshahi	Weekly	Kachimuddin Sarkar, Muhammadan ; age 42 years.	200
70	"Hindu Sakha" (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
71	"Hindu School Magazine" (P)	Calcutta	Do.	Bajali Bhushan Shome, Hindu, Kayastha ; age 18 years.	800
72	"Hitavadi" (N)	Do.	Weekly	Chandrodaya Vidyavinode, Hindu, Brahmin ; age 51 years.	32,000
73	"Islam Abha" (P)	Dacca	Monthly	Shaikh Abdul Majid	1,000
74	"Islam-Rabi" (N) ^c	Mymensingh	Weekly	Maulvi Maziuddin Ahmad, Muslim ; age about 34 years.	700
75	"Jagat-Jyoti" (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist ; age 58 years.	700
76	"Jagaran" (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
77	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrista Bagehi, Hindu, Brahmin ; age 32 years.	600
78	"Jangipur Samoad" (N) ^c	Murshidabad	Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100

^c Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
79	"Janmabhumi" (P)	Calcutta	Monthly	Jatindranath Datta, Hindu, Kayastha; age 32 years.	300
80	"Jasohar" (N)	Jessore	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
81	"Jhankar" (P)	Calcutta	Monthly	Jitendra Nath Pal, Hindu, Kayastha; age 35 years.	900
82	"Jubak" (P) ...	Santipur	Do.	Jnananda Pramanik, Brahmo; age 36 years.	300
83	"Jugi-Sammilani" (P)	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi	1,500
84	"Kajer-Loke" (P)	Calcutta	Do.	Saroda Prasad Chatterji, Brahmin; age 49 years.	350
85	"Kalyani" (N)	Magura	Weekly	Bisweswar Mukherji, Brahmin; age 51 years.	500
86	"Kanika" (P) ...	Murshidabad	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 39 years.	150
87	"Kasipur-Nibasi" (N)	Barisal	Weekly	Pratap Chandra Mukharji, Hindu, Brahmin; age 70 years.	500
88	"Kayastha Patrika" (P)	Calcutta	Monthly	Sarat Kumar Mitra, Hindu, Kayastha; age 40 years.	750
89	"Khulnavasi" (N)	Khulna	Weekly	Gopal Chandra Mukharji, Hindu, Brahmin; age 54 years.	350
90	"Krishak" (P)	Calcutta	Monthly	Nikunja Bihari Datta, Kayastha; age 42 years.	700
91	"Krishi Samvad" (P)	Dacca	Do	Nishi Kanta Ghosh Hindu, Kayastha age about 36 years.	1,000
92	"Kshatriya Bandhoo" (P)...	Calcutta	Do.	Nagiswar Prasad Sinha, Hindu, Kshatriya; age 40 years.	400
93	"Kshristya Bandhav" (P)...	Do.	Do.	Mathura Nath Nath, Christian; age about 52 years.	500
94	"Kushadaha" (P)	Do.	Do.	Jagindra Nath Kundu, Brahmo; age 38 years.	500
95	"Mahila" (P) ...	Do.	Do.	Revd. Braja Gopal Neogi, Brahmo; age 61 years.	200
96	"Mahila Bandhav" (P)	Do.	Do.	Miss K. Blair; age 61 years	500
97	"Mahishya Mahila" (P)	Nadia	Do.	Srimati Krishna Bhabani Biswas, Hindu, Kaibarta.	300
98	"Mahisya Samaj" (P)	Calcutta	Do.	Sevananda Bharati, Hindu, Mahishya age 32 years.	1,200
99	"Malancha" (P)	Do.	Do.	Kali Prasanna Das Gupta; Hindu, Vaidya; age 46 years.	1,000
100	"Malda Samachar" (N)	Malda	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin; age 44 years.	1,100
101	"Manasi" (P) ^o	Calcutta	Monthly	Maharaja Jagadindra Nath Ray Hindu, Brahmin, age 41 years.	2,200
102	"Mandar Mala"	Do.	Weekly	Umesh Chandra Das Gupta, Hindu, Brahmo; age about 68 years.	400
103	"Marmavani" (N) ^o	Do.	Do.	Maharaja Jagadindra Nath Ray, Hindu, Brahmin; age 41 years.	700
104	"Medini Bandhab" (N)	Midnapore	Do.	Gossaindas Karan, Hindu, Satgope; age 27 years.	500

*Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
105	"Midnapore Hitalshi" (N).	Midnapore ...	Weekly ...	Manmatha Nath Nag, Hindu, Kayastha; age 39 years.	1,700
106	"Moslem Hitalshi" (N).	Calcutta ...	Do. ...	Shaikh Abdur Rahim and Mozummul Haque.	8,500
107	"Muhammadi" (N) ...	Do. ...	Do. ...	Muhammad Akram Khan, Musalman; age 40 years.	About 7,000
108	"Mukul" (P) ...	Do. ...	Monthly ...	Ananda Charan Sen, Brahmo; age 46 years.	450
109	"Murahidabad Hitalshi." (N).	Saidabad ...	Weekly ...	Banwari Lal Goswami, Hindu, Brahmin; age 50 years.	250
110	"Nabagraha Prasanga" (P)	Mymensingh ...	Monthly ...	.....	.....
111	"Nandini" (P) ...	Howrah ...	Issued every two months.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya; age 33 years.	500
112	"Narayan" (P) ...	Calcutta ...	Monthly ...	Chitta Ranjan Das, Hindu; age 49 years.	1,200
113	"Natya Mandir" (P) ...	Do. ...	Do. ...	Mani Lal Banarji, Hindu, Brahmin; age 32 years.	700
114	"Nava Vanga" (N) ...	Chandpur ...	Weekly ...	Harendra Kishor Ray, Hindu, Kayastha; age 27 years.	400
115	"Nayak" (N) ...	Calcutta ...	Daily ...	Pancheowri Banarji, Hindu, Brahmin; age 49 years.	About 3,500
116	"Navya Bharat" (P)	Do. ...	Monthly ...	Devi Prasanna Ray Chaudhuri, Brahmo; age 63 years.	900
117	"Nihar" (N) ...	Contai ...	Weekly ...	Madhu Sudan Jana, Brahmo; age 56 years.	500
118	"Nityananda Sevak" (P) ...	Murshidabad ...	Monthly ...	Abinash Chandra Kabyapurantirtha, Hindu, Brahmin; age 48 years.	400
119	"Noakhali Sammilani" (N)	Noakhali Town...	Weekly ...	Fazlar Rahman, Muhammadan; age 33 years.	400
120	"Pabna Bogra. Hitalshi" (N).	Pabna ...	Do. ...	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
121	"Pakshik Patrika" (P) ...	Serampore ...	Fortnightly ...	Basanta Kumar Basu, Hindu, Kayastha; age 36 years.	500
122	"Pallivasi" (N) ...	Kalna ...	Weekly ...	Sashi Bhushan Banarji, Hindu, Brahmin; age 49 years.	300
123	"Pallivarta" (N) ...	Bongong ...	Do. ...	Charu Chandra Ray, Hindu, Kayastha; age 45 years.	500
124	"Pantha" (P) ...	Calcutta ...	Monthly ...	Rajendra Lal Mukharji ...	300
125	"Pataka" (P) ...	Do. ...	Do. ...	Hari Charan Das, Hindu, carpenter by caste.	400
126	"Pataka" (P) ...	Barisal ...	Quarterly ...	Rev. J. D. Raw ...	500
127	"Prabhini" (N)*	Do. ...	Weekly ...	Panchkari Banarji, Hindu, Brahmin	3,000
128	"Prachar" (P) ...	Jayanagar ...	Monthly ...	Rev. G. C. Dutt, Christian; age 48 years.	1,600
129	"Praja Bandhu" (N) ...	Tippersa ...	Fortnightly ...	Purna Chandra Chakraverti, Kailavarta, Brahmin; age 33 years.	210
130	"Prajapati" (P) ...	Do. ...	Monthly ...	Jnanendra Nath Kumar ...	1,000
131	"Prantavasi" (N) ...	Netrakona ...	Fortnightly ...	Jogesh Chandra Chowdhuri, Brahmin	800
132	"Prasun" (N) ...	Katwa ...	Weekly ...	Banku Behari Ghosh, Hindu, Goala; age 45 years.	715

*Suspended.

No	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
133	"Pratijna" (N)	Calcutta	Weekly	Jatindra Lal Mukharji, Brahmin ; age 45 years.	150
134	"Pratihar" (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 68 years.	506
135	"Pratibha" (P)	Dacca	Monthly	Abinash Chandra Mazumdar ; Hindu, Brahmin ; age 30 years.	500
136	"Pravasi" (P)	Calcutta	Do	Ramanunda Chatterji, M.A., Brahmo ; age 57 years.	5,000
137	"Priti" (P) ...	Do.	Do.	Pransankar Sen, M.A., Hindu, Baidya ; age 32 years.	300
138	"Pritibarta" (P)	Tippera	Do.	Kali Das Pal ; Hindu ...	500
139	"Rajdut" (P) ...	Calcutta	Do.	Revd. Rana Maya Biswas, Christian ; age 33 years.	700
140	"Rangpur Darpan" (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin ; age 49 years.	400
141	"Rangpur Sahitya Parishad Patrika." (P)	Do.	Quarterly	Bhavani Prasanna Lahiri ; Hindu, Brahmin.	500
142	"Ratnakar" (N)	Asansol	Week'y	Abdul Latif, Muhammadan ; age 36 years.	783
143	"Rayat" (N) ^o	Calcutta	Do.	Naziruddin Ahmad, Mussalman ; age about 35 years.	900
144	"Sabuj Patra" (P)	Do.	Monthly	Pramatha Nath Chaudhuri, Brahmo ; age about 41 years.	500
145	"Sadhak" (P)	Nadia	Do.	Satish Chandra Biswas ; Hindu, Kaivarta ; age 34 years.	200
146	"Sahitya Parishad Patrika" (P)	Calcutta	Quarterly	Mahamahopadhyaya Satish Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 51 years.	2,000
147	"Sahitya Sanhita" (P)	Do.	Monthly	Shyama Charan Kaviratna, Brahmin ; age 62 years.	400
148	"Sahitya Samvad" (P)	Howrah	Do.	Pramatha Nath Sanyal, Hindu, Brahmin ; age 36 years.	1,300
149	"Saji" (P) ...	Calcutta	Do.	Kshetra Mohan Gupta	300
150	"Samaj Bandhu" (P)	Do.	Do	Adhar Chandra Das, Hindu, Mahisya ; age 36 years	450
151	"Samaj Chitra" (P)	Dacca	Do.	Satish Chandra Roy ...	300
152	"Samay" (N) ...	Calcutta	Weekly	Jnanendra Nath Das, Brahmo ; age 62 years.	About 550
153	"Sammilan" (P)	Do.	Quarterly	Kunja Behari Das, a barber by caste ; age 43 years.	200
154	"Sammilani" (N)	Do.	Fortnightly	Kali Mohan Bose ; age about 48 years.	300
155	"Sammilani" (P)	Do.	Monthly	N. J. Basu, M.A. ...	400
156	"Sandes" (P)	Do.	Do.	Sukumar Roy Chowdhury, Brahmo ; age 32 years.	2,500
157	"Sanjivani" (N)	Do.	Weekly	Krishna Kumar Mitter ; age 55 years.	6,000

*Suspended..

No.	Name of publication.	Where published.	Edition	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
158	"Sankalpa" (P) ...	Calcutta ...	Monthly ...	Amulya Chandra Ghosh, Kayastha ; age about 35 years.	900
159	"Sansodhini" (N) ...	Chittagong ...	Weekly ...	Kali Chandra Gupta, Brahmo ; age about 60 years.	400
160	"Santosh" (P) ..	Mymensingh ...	Monthly ...	Mohim Ch. Chakladar, Hindu, Kayastha ; age 41 years.	1,000
161	"Saswati" (P) ...	Calcutta ...	Do. ...	Nikhil Nath Roy, Kayastha ; age 51 years.	400
162	"Sebak" (P) ...	Dacca ...	Do. ...	Purba Bangala Brahman Sammilani	300
163	"Senapati" (P) ...	Calcutta ...	Do. ...	Revd. W. Carey ; age 59 years ...	200
164	"Serampore" (N) ...	Serampore ...	Weekly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 36 years.	400
165	"Sisu" (P) ...	Calcutta ...	Monthly ...	Baradakanta Majumdar, Hindu, Kayastha ; age 41 years.	7,500
166	"Saurabha" (P) ...	Dacca ...	Do. ...	Kedar Nath Majumdar, Hindu, Kayastha ; age 42 years.	1,200
167	"Silpa-o-Suhitya" (P) ...	Chinsura ...	Do. ...	Netai Chand Mukherji, Hindu, Brahmin ; age 37 years.	350
168	"Siksha-o-Swasthya" (P) ...	Calcutta ...	Do. ...	Atul Chandra Sen, M.A. B.L., Hindu ; Baidya ; age 41 years.	200
169	"Sikshak" (P) ...	Barisal ...	Do. ...	Revd. W. Carey ; age 59 years ...	125
170	"Siksha Prachar" (P) ...	Mymensingh ...	Do. ...	Maulvi Moslemuddin Khan Chowdhury ; age 38 years.	1,000
171	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinash Chandra Gupta, M.A., B.L., Vaidya ; age 39 years.	1,500
172	"Snehamayi" (P) ...	Do. ...	Monthly ...	Revd. A. L. Sarkar ...	700
173	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo ; age 39 years.	250
174	"Sri Sri Krishna Chaitanya Tattwa Pracharak." (P).	Do. ...	Do. ...	Dr. Priya Nath Nandi, Hindu ; age 56 years.	1,000
175	"Sri Sri Nitya Dharma" (P)	Kalighat ...	Do. ...	Satya Nath Biswas, Hindu ; age 48 years.	300
176	"Sri Sri Vaishnava Sangini" (P).	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnab ; age 32 years.	600
177	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do. ...	Weekly ...	Nisi Kanta Sen, Hindu, Baidya ; age 33 years.	1,200
178	"Sumati" (P) ...	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha ; age 42 years.	500
179	"Suprabhat" (P) ...	Calcutta ...	Do. ...	Sm. Kumudini Mitra, Brahmo ; age 32 years.	900
180	"Suraj" (N) ...	Pabna ...	Weekly ...	Manmatha Nath Sanyal ...	500
181	"Suhrit" (P) ...	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo ; age 32 years.	300
182	"Suhrid" (N) ...	Perojpur Barisal ...	Fortnightly ...	Jatindra Mohan Gupta, Hindu, Baidya ; age about 37 years.	300
183	"Surabhi" (P) ...	Contai ...	Do. ...	Baranashi Banarji, Hindu, Brahmin ; age 47 years	300
184	"Swarnakar Bandhav" (P)	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., goldsmith by caste ; age 50 years.	400

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
185	"Swastha Samachar" (P) ...	Calcutta	Monthly	Dr. Kartik Chandra Bose, M.B. ...	4,000
186	"Tambuli Patrika" (P) ...	Do.	Do.	Rajendra Nath Som, Tambuli ; age 34 years.	500
187	"Tambuli Samaj" (P) ...	Do.	Do.	Rajkristo Paul and others, Hindu, Tambuli ; age 45 years.	200
188	"Tapaban" (P) ...	Do.	Do.	Shyama Charan Sarkar, Hindu, Kayastha ; age 41 years.	250
189	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo ; age 42 years.	450
190	"Tattwa Manjari" (P) ...	Do.	Monthly	Kali Charan Basu ; age about 48 years.	600
191	"Tattwa-bodhini Patrika" (P).	Do.	Do.	Rabindra Nath Tagore, Brahmo ; age 54 years.	300
192	"Theatre" (N)* ...	Do.	Weekly	Moni Lal Banarji, Brahmin ; age about 31 years.	800
193	"Toshini" (P) ...	Dacca	Monthly	Anukul Chandra Gupta, Baidya ; age 44 years.	1,250
194	"Trade Gazette" (P) ...	Calcutta	Do.	Kamal Hari Mukharji ...	900
195	"Tripura Hitaishi" (N) ...	Comilla	Weekly	Afazuddin Ahmad ...	600
196	"Tulsi Patra" (P) ...	Calcutta	Monthly	Rasik Mohan Bidyabhushan, Brahmin ; age 55 years.	250
197	"Uchchasa" (P) ...	Do.	Do.	Bhabataran Basu, Hindu, Kayastha ; age 34 years.	150
198	"Udbodhana" (P) ...	Do.	Do.	Swami Saradananda ...	1,200
199	"United Trade Gazette" (P) ...	Do.	Do.	Narayan Krishna Goswami, Brahmin ; age 30 years.	About 3,000
200	"Upasana" (P) ...	Murshidabad	Do.	Lalit Mohan Banarji, Hindu, Brahmin ; age 57 years.	450
201	"Utsav" (P) ...	Calcutta	Do.	Ramdayal Majumdar, M.A., and others	1,000
202	"Vartavaha" (N) ...	Ranaghat	Weekly	Girija Nath Mukharji, Hindu, Brahmin ; age 46 years.	775
203	"Vasudha" (P) ...	Calcutta	Monthly	Banku Behari Dhar, Baidya ...	300
204	"Vijaya" (P) ...	Do.	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 54 years.	600
205	"Viswadut" (N) ...	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 39 years.	2,000
206	"Viswavarta" (N) ...	Dacca	Do.	Abinash Chandra Gupta, Vaidya ; age 39 years.	1,000
207	"Yamuna" (P) ...	Calcutta	Monthly	Phanindra Nath Pal B.A., Kayastha ; age 32 years.	900
<i>English-Bengali.</i>					
208	"Ananda Mohan College Magazine." (P).	Mymensingh	Do.	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
209	"Bangavasi College Magazine" (P).	Calcutta	Do.	G. C. Basu, Hindu, Kayastha ; age 50 years.	600
210	"Commercial Advertiser" (N)	Do.	Weekly	Radha Kissen Mukharji, Hindu, Brahmin ; age 51 years.	250
211	"Dacca College Magazine" (P).	Dacca	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	500

* Suspended

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
212	"Dacca Gazette" (N)	Dacca	Weekly	Satya Bhushan Dutt Roy, Baidya; age 49 years.	500
213	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra, Hindu, Kayastha; age 49 years, and Bidhubhushan Goswami.	800
214	"Fraternity" (P)	Calcutta	Quarterly	Revd. W. E. S. Holland	150
215	"Jagannath College Magazine." (P).	Dacca	Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
216	"Jyoti" (N)	Chittagong	Weekly	Kali Sankar Chakravartti; age 49 years.	2,000
217	"Krishnagar College Magazine." (P).	Krishnagar	Monthly	Hemanta Kumar Sarkar	200
218	"Rajshahi College Magazine" (P).	Dacca	Quarterly	Board of Professors, Rajshahi College.	300
219	"Rangpur Dikprakash." (N).	Rangpur	Weekly	Pramatha Nath De	300
220	"Ripon College Magazine" (P).	Calcutta	Bi-monthly	Sukumar Datta, M.A., Hindu, Kayastha; age 30 years.	2,000
221	"Sanjaya" (N)	Faridpur	Weekly	Rama Nath Ghosh, Hindu, Kayastha; age about 43 years.	500
222	"Scottish Churches College Magazine." (P).	Calcutta	Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray	1,200
223	"Tippera Guide" (N)	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 51 years.	500
<i>Garo.</i>					
224	"Aolukni Ripeng" (P)	Calcutta	Monthly	Miss E. C. Bond and W. C. Mason	550
225	"Phring Phrang" (P)	Do.	Do.	D. McDonald	400
<i>Hindi.</i>					
226	"Bharat Mitra" (N)	Calcutta	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin; age 41 years.	3,000
227	"Calcutta Samachar" (N).	Do.	Do.	Amrita Lal Chakravarti; Hindu, Brahmin; age about 61 years.	2,000
228	"Chota Nagpur Dait Patrika" (P).	Ranchi	Monthly	Revd. K. W. G. Kennedy, Christian	450
229	"Daily Price List" (N)	Calcutta	Daily	Bhupat Ram	250
230	"Dainik Bharat Mitra." (N).	Do.	Do.	Ram Parad Kar, Hindu, Brahmin; age 34 years.	1,500
231	"Daroga Daptar" (P)	Do.	Monthly	Ram Lal Barman, Hindu, Kshatriya; age 30 years.	800
232	"Hindi Vangavasi" (N)	Do.	Weekly	Harikissan Joahar, Hindu, Kshatriya; age 40 years.	5,000
233	"Bhaskar" (P)	Do.	Quarterly	Padmaraj Ram Vala, Hindu, Jain; age about 48 years.	200
234	"Manoranjan" (P)	Do.	Monthly	Ishwari Prasad Sharma, Hindu, Brahmin; age 52 years.	500
235	"Marwari" (N)	Do.	Weekly	R. K. Tebrivala, Hindu, Agarwala; age 45 years.	300

* Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Hindi—concluded.</i>				
236	"Ratnakar" (P) ...	Calcutta ...	Monthly ...	Hari Kissen Joahar, Hindu, Bahatriya ; age 38 years	1,000
237	"Swastha Samachar" (P) ... <i>Parvatiya.</i>	Do. ...	Do. ...	Dr. Kartic Chandra Bose, Hindu, Kayastha ; age 45 years.	450
238	"Gurkha Khabar Kogat" (P) ...	Darjeeling ...	Monthly ...	Revd. G. P. Pradhan, Christian ; age 63 years.	400
	<i>Persian.</i>				
239	"Hablul Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan ; age 71 years.	500
	<i>Poly-lingual.</i>				
240	"Printers' Provider" (P) ...	Calcutta ...	Monthly ..	Mr. S. T. Jones ...	500
241	"Sajjan Toshini" (P) ...	Srimayapur ...	Do. ...	Bimala Prasad Dutta, Hindu. Kayastha ; age 43 years.	300
	<i>Sanskrit.</i>				
242	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 34 years.	500
	<i>Bengali-Sanskrit.</i>				
243	"Aryya Prabha" (P) ...	Chittagong ...	Monthly ...	Kunja Behari Tarkasiddhanta, Brahmin	800
244	"Hindu Patrika" (P) ...	Jessore ...	Do. ...	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 62 years.	940
245	"Sri Vaishnava Sevika" (P) ...	Calcutta ...	Do. ...	Hari Mohan Das Thakur ...	400
	<i>Urdu.</i>				
246	"Albalagh" (N)* ...	Calcutta ...	Weekly ...	Abul Kalam Azad, Muhammadan ; age about 33 years.	1,000
247	"Anwar-ul-Akhbar" ...	Calcutta ...	Daily ...	Maulvi Muhammad Irshad Hossain, Muhammadan ; age 41 years.	800
248	"Negare Bazm" (P)* ...	Do. ...	Monthly ...	Muhammad Sayed Hossan Askari, M.A. ; age 27 years, and another.	400
249	"Refaqut" (N)* ...	Do. ...	Daily ...	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
250	"Durbin" (N)* ...	Do. ...	Do. ...	Mr. A. M. Suhrawardy ...	800
251	"Resalat" (N)* ...	Do. ...	Do. ...	Sajat Hassain, Muhammadan ; age about 45 years.	8,000
252	"Safir" (N)* ...	Do. ...	Do. ...	Hakim Ali Hussain Safir ...	1,000
253	"Tandrut" (P) ...	Do. ...	Monthly ...	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	250
254	"Tarjoman" (N)* ...	Do. ...	Daily ...	Ghulam Hydar Khan, Mussalman ; age about 38 years.	3,000
255	"Tirmezee" (N)* ...	Do. ...	Do. ...	Saiyid Ali Asgar Termzel, Muhammadan ; age about 26 years.	200
256	"Iqdam" (N)* ...	Do. ...	Do. ...	Mohiuddin Ahmad, B.A. ; age 35 years.	1,000
	<i>Urdu.</i>				
257	"Utkal Varta" ...	Calcutta ...	Weekly ...	Mani Lal Moharana, Karmakar by caste ; age about 51 years.	200

* Suspended.

Additions to and alterations in the list of Indian newspapers as it stood on 1st January 1916.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Sadaqat (N.) ...	Calcutta ...	Daily ...	.....	.....
2	Birblhum Hitaishi (N.) ...	Suri ...	Weekly ...	.....	.....
3	Manashi-O-Marmabani (P.) ...	Calcutta ...	Monthly
	<i>Gujrati.</i>				
4	Navroz (N) ...	Calcutta ...	Weekly

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I.—FOREIGN POLITICS.

THE *Hitavadi* (Calcutta) of the 28th July refers to the recent prohibition of the import of *hashish* into Egypt. It is not known why the import of this article has been stopped, but many people might hold that it has been done to encourage the sale of European liquor, which is far more harmful to the Egyptian.

HITAVADI,
July 28th, 1916.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Dainik Basumati* (Calcutta) of the 27th July strongly protests against the practice of entrusting police officers with the work of examining new books. This work has always been done by the Librarian, Bengal Library, and if some check on him is desired, let the work be entrusted to competent men and not to policemen, whose literary qualifications, to say the least, are utterly inadequate to the task.

DAINIK BASUMATI,
July 27th, 1916.

3. The *Sadaqat* (Calcutta) of the 30th July, in referring to the allowance of Rs. 12 given to two Bengalis interned in Ait and Jolaun, says that in these days of dearness of food-stuffs, even the *khansamahs* and bearers in the service of officials find it difficult to make both ends meet on Rs. 12 per month. It is far better to undergo punishment in jail than to remain in such internment, where one has to suffer from starvation. Under the circumstances, when Government is unable to prove the guilt of these persons and interns them merely on suspicion, and when the individual concerned is unable to earn a single pice, it is the height of injustice on the part of Government to aggravate the misery of these individuals by giving them an allowance of Rs. 12 per month. We are at a loss to understand how long this state of things will continue.

SADAQAT,
July 30th, 1916.

4. The *Nayak* (Calcutta) of the 26th July writes :—

Arrest of suspects. There is a rumour that almost every one of those who took part in the anti-partition and the *swadeshi* agitation and are, therefore, old offenders, so to say, will be arrested and put through a compulsory domicile at Dullunda House. This has created quite a panic among our friends, especially as many of them have married for the third time. Such a panic is not conducive to the welfare either of the people or of their rulers.

NAYAK,
July 26th, 1916.

5. The *Calcutta Samachar* (Calcutta) of the 27th July publishes from the *Sadharan Pracharak* of Kangra, Punjab, an account of Mr. Parharkar Rao's deportation from Bengal, the reason for which is reported to be the same for which Mr. Lajpat Rai was deported. Probably this is not true. But does not Government consider it to be its duty to publish a *communiqué* on the subject on hearing rumours such as these?

CALCUTTA SAMACHAR,
July 27th, 1916.

6. The *Dainik Bharat Mitra* (Calcutta) of the 29th July, referring to the arrest and release of Dr. Sett and his sons, says :—

DAINIK BHARAT
MITRA,
July 29th, 1916.

Arrest and release of Dr. Sett and his sons. Arresting a man merely on suspicion, keeping him in detention in Dullunda House or the police lock-up and refusing him bail is very wrong. This amounts to punishing the innocent and creates unrest in the public mind. The police, however, do not see things in that light. When Lord Carmichael said that he would use the full powers under the Defence of India Act, did he mean by it the punishment of the innocent? We do not take it as such, but the police seem to have interpreted it in that light.

Referring to the case of Mr. Beaman's chauffeur, Panna Lal Sonar, who was considered so dangerous by the police that he was bound with

ropes, which action of the police was justified by Mr. Goode, the Magistrate of the 24-Parganas, the paper goes on to say that no one need question the authority of the police, which is unlimited, but they should act with great caution. No one should be arrested or looked upon as a dacoit, a thief or a murderer on the merest suspicion. But this is what is happening now-a-days. Cases should be conducted after proper investigation.

BANGALI,
July 31st, 1916.

7. The *Bangali* (Calcutta) of the 31st July, referring to the arrest and subsequent release of some of the Sett brothers, writes that all British-Indian subjects believe that their personal liberty is safe and upon the continuance of this faith in the justice of the British Government depends the welfare of that Government.

But the arrest of the Sett brothers on suspicion is likely to shake that belief. The Criminal Investigation Department ought to have looked carefully into the evidence against them before arresting them, so that there might be no reason for their subsequent release. After this, people will naturally believe that the police make arrests purely on suspicion. Of course their motives are beyond cavil, but their methods of work are reprehensible and call for reform.

NAYAK,
July 23rd, 1916.

8. Referring to the arrest of Narendra Nath Sett and some members of his family, the *Nayak*, (Calcutta) of the 26th July writes:—

Narendra Nath Sett.

We understand that all of them have been released, excepting Narendra and his brother, Jatindra. But why were they arrested and why have they been released? Why, again, are the two brothers still under detention? However, we thank Lord Carmichael for the release of the Setts. Since the Setts were arrested under the Defence of India Act they might have been kept under detention, and none of us would have been able to say anything, but the fact that they have been saved from the meshes of the Defence of India Act shows that it is our kind-hearted Governor who has shown his clemency towards them. We heartily thank His Excellency for this.

DAINIK BASUMATI,
July 26th, 1916.

9. The *Dainik Basumati* (Calcutta) of the 28th July refers to the remarks made by Babu Surendra Nath Banerji regarding Syamsundar Chakravarti being innocent of all complicity in the anarchical propaganda, as well as to the observations made in this connection by *New India*, and writes:—

Syamsundar Chakravarti.

Some time ago the *Bengalee* office was searched by the police, and the Governor himself, it is said, described the affair as idiotic. We know how Babu Krishna Kumar Mitra's health was shattered by his deportation, and we fear that Babu Syamsundar Chakravarti will share the same fate. We are not prepared to believe that the police know of Syamsundar's doings better than Surendra Nath does, and from the assurances which he (Surendra Nath) has given, we are confident that Syamsundar will be released before long. More than one case of dacoity sent up by the police for trial has ended in the acquittal of the accused. Would it be proper, therefore, to place more reliance on their evidence than on the statement of a man like Mr. Banerji?

BANGALI,
July 27th, 1916.

10. The *Bangali* (Calcutta) of the 27th July quotes the following comment of the *Punjabee* on the arrest of Syamsundar Chakravarti:—

"Syam Babu's arrest—The *Punjabee's* view."

We humbly ask Lord Carmichael whether a man who is, in the opinion of the *Bengalee*, thoroughly law-abiding should be considered disloyal to his King and country. If, however, there is sufficient evidence against Babu Syamsundar, he should be allowed an opportunity to prove his innocence in a law-court. A man like him should not be deprived of the privilege which is not denied to even the humblest subject of the British *Raj*.

BANGALI,
Aug. 1st 1916.

11. When Syamsundar Chakravarti's arrest in connection with the murder of Deputy Superintendent Basanta Kumar Chatterji shocked the whole country,

"The clouds will lift."

the *Bangali* (Calcutta) of the 1st August refused to believe that a quiet man like Syamsundar could possibly be implicated in a murder. The

idea of the paper has proved to be correct, and the authorities have come to the conclusion that there was no justification for suspecting him to be guilty of murder. The paper ventures to say that the charge of murder would not have been withdrawn if there was the least evidence against him. He has, however, been re-arrested under the Defence of India Act and is confined in the Presidency Jail. He is allowed to have clothes, books and fruits sent to him from home and is, therefore, as comfortable as he can be in the present circumstances. This is a great consolation for his family. But, says the paper, he is still a prisoner and under a cloud of suspicion. Once a man is suspected by the police he generally remains so for ever. Many a suspect has his very life made miserable for him and his whole worldly career blasted. Syam Babu is such a suspect, and it would not be wrong to think that he has been arrested on suspicion. We are confident, however, that the cloud he is under will lift and he will stand forth as an innocent man. We are eagerly awaiting that happy event.

12. The *Marwari* (Calcutta) of the 24th July, in referring to the arrest of Marwaris in Calcutta, says that the

Arrest of Marwaris.

has created great commotion in the whole community, which is extremely loyal to Government, wholly given up to trade and has no time to devote to any other affair. Up to this time Marwaris have never been found to be implicated in ordinary crimes, not to speak of political crimes. These arrests have, therefore, come upon them as a surprise.

MARWARI,
July 24th, 1916.

13. The *Hitavadi* (Calcutta) of the 28th July writes that the recent arrest of certain Marwaris in connection with the murder of Deputy Superintendent Basanta

Ibid.

Kumar Chatterji has caused great public surprise. The Marwaris take no part in political agitation and confine themselves solely to philanthropic work.

HITAVADI,
July 28th, 1916.

14. The *Dainik Bharat Mitra* (Calcutta) of the 25th July says it is extremely difficult to discover why these arrests are being made by the police now. The same

Police arrests.

ignorance prevails in regard to the arrest of four Marwaris in Calcutta. The *Englishman* says that they have been arrested in connection with the murder of Deputy Superintendent Basanta Kumar Chatterji, while the *Indian Daily News* writes that it is in connection, with the publication of a certain book. Now the question is whom to believe.

DAINIK BHARAT
MITRA,
July 25th, 1916.

15. The *Sanjivani* (Calcutta) of the 27th July refers to the recent enrolment of certain special constables in Kishor-

Special constables again.

ganj (Mymensingh) and remarks that the reason assigned for this step is that there have been certain assassinations of police spies and other political crimes here which have not been traced home to the offenders. These special constables must obey the thana Head-constables. Why this humiliation? Government knows what discontent is caused by steps like this.

SANJIVANI,
July 27th, 1916.

16. It does not speak well for the reputation of the police, writes the *Bangavasi* (Calcutta) of the 29th July, that the

Ibid.

authorities have found it necessary to appoint 11 respectable inhabitants of a number of villages in the Kishorganj subdivision of the Mymensingh district as special constables to watch the movements of political suspects.

BANGAVASI,
July 29th, 1916.

17. The *Bangali* (Calcutta) of the 29th July writes that certain Bengali youths have been refused passports to proceed to

Passports.

Europe and two of them, after being granted them, have had them withdrawn. A Bengali, after a successful career in American Universities as an Engineer, came back here, but not finding any opening, wanted to return to America. A passport, however, has been refused to him and he is now without employment. Another youth, a Government scholar, had got a passport and was just about to leave, when he was told that he could not leave India. His career has thus been blasted. The son of an eminent Bengali Moderate leader, after being called to the Bar in London, wanted to return home *via* America, but was refused permission. Government, of course,

BANGALI,
July 29th, 1916.

ought to do everything necessary to keep the public peace, but it ought not to restrict individual movements unnecessarily.

SANJIVANI,
July 27th, 1916.

18. The *Sanjivani* (Calcutta) of the 27th July refers to the case of Sailendra Basu, B.Sc., a Government scholar, who was about to proceed to America. He had got his passport, when a detective came and served him with a notice to stop his departure. This is an inexplicable mystery.

BANGALI,
July 27th, 1916.

19. All India, writes the *Bangali* (Calcutta) of the 27th July, will be astounded to hear that Mr. Tilak has been refused a passport to proceed to England to conduct his case against Sir Valentine Chirol.

NAYAK,
July 26th, 1916.

20. The *Nayak* (Calcutta) of the 25th July writes :—

Ibid.

A perusal of this morning's *Bengalee* and the *Amrita Bazar Patrika* raised a smile in us. The papers announce Mr. Tilak's prosecution for sedition and also offer him their greetings and pray for his long life. Indeed, we have never felt such a keen disappointment at a moment of joy. Such a persistent persecution of a Brahmin really makes us sad. Tilak brought his present trouble on himself by speaking on Home Rule. It is for this reason that we have always tabooed Home Rule, self-government and other similar nonsense. We do not want those things, for we know that they would only place us under "Babu" rule. So long as we are tempted by these worthless political rights we shall continue to suffer.

HITAVADI,
July 28th, 1916.

21. The *Hitavadi* (Calcutta) of the 28th July refers to the acquittal of Panna Lal, Sonar in the Corporation Street dacoity case, and remarks that this is his third release from the clutches of the police. This is really amazing.

BANGAVASI,
July 28th, 1916.

22. Referring to the release of Panna Lal Sonar, one of the accused in the Corporation Street dacoity case, the *Bangavasi* (Calcutta) of the 29th July says that during the hearing of the case the police systematically persecuted Panna Lal in spite of absolute want of evidence of guilt against him. Panna Lal's master, Mr. Beaman, recently brought this matter to light in the press. Lord Carmichael's attention should be drawn to the affair. The police should be deprived of the powers which enable them to persecute innocent men in this manner, and those concerned in this case should be condignly punished.

DAINIK BASUMATI,
July 29th, 1916.

23. Referring to the acquittal of Panna Lal Sonar in the Corporation Street dacoity case, the *Dainik Basumati* (Calcutta) of the 29th July writes :—

Mr. Beaman's chauffeur.

Lord Carmichael recently passed a remark about the injustice which the police receive at the hands of the public. But do not the police oppress the people? Is the case of Panna Lal Sonar, who has been arrested thrice and subjected to a good deal of humiliation, worry and pecuniary loss, an example of police justice? Is no one bound by the rules of law and justice to compensate him for his sufferings? Is not the officer by whose order Panna Lal was handcuffed and tied with a rope, deserving of a similar punishment himself? Such an officer is either inefficient or wilfully negligent of his duty. The public are anxious to see what punishment Government awards to him.

SANJIVANI,
July 27th, 1916.

24. The *Sanjivani* (Calcutta) of the 27th July refers to certain allegations made against the police by Mrs. Biraj Mohini Ray, of No. 89, Baranashi Ghosh's Street, Calcutta.

"Misconduct of the police."

It appears that certain police detectives wanted her husband to answer certain questions. Mr. Ray objected, saying that he would answer questions only when put by officers in uniform. Thereupon, a detective and a constable called at his house and most rudely asked him to come downstairs. Mr. Ray protested, saying that unless there was a summons against him, he would not come down, and would only answer questions put by an officer of the rank of a Sub-Inspector. The next morning a detective called again, and was told that as he was saying his prayers he could not be interviewed. Soon after a Head-constable came and wanted to forcibly take him away. He asked for time to dress, and, in fact, was actually dressing in his room, when the Head-constable and some other policemen, without waiting further, ascended the stairs, broke open the door of his room, and, in the presence of his wife, foully abused and

dragged him along the streets. Mr. Ray himself supplements the story in the columns of the *Bengalee*. He says that one of the policemen seized him by the throat, two others held his hands and a fourth levelled a pistol at his head. While being taken along the street, he was struck on the ribs and foully abused. When taken before a Deputy Commissioner of Police, the latter told him that he could keep him in custody as long as he liked.

In commenting on the above allegations, the paper observes that so long as the police remain oppressive, the public will always have an aversion for them and refuse to co-operate with them. The story is an astounding one and merits prompt inquiry by the higher officers.

25. The *Dainik Bharat Mitra* (Calcutta) of the 28th July says that if the facts alleged by Mr. Ray, Editor of the *Regeneration*, in his letter to the *Bengalee*, about his being deliberately maltreated by the police is incorrect, then Government should issue a *communiqué* and allay public dissatisfaction.

Mr. Ray, editor of the *Regeneration* and the police.

DAINIK BHARAT
MITRA,
July 28th, 1916.

26. The *Bangavasi* (Calcutta) of the 29th July, referring to the arrest of Mr. A. C. Ray, asks if it is intended by Government that the police should forcibly enter into the inner apartments of a man's house without a warrant and vilely abuse and even assault him in a public street. If not, Government should enquire into the above case and issue a *communiqué* to reassure the public mind in this respect.

Mr. Ray, editor of the *Regeneration*—"A complaint of police *zulm*."

BANGAVASI,
July 29th, 1916.

27. The *Dainik Chandrika* (Calcutta) of the 29th July notices the allegations made against the police by Mr. A. C. Ray, and quotes the opinion of the *Bangavasi* on the subject, expressing its indignation and calling for an inquiry into the truth of the statements and for the issue of an official *communiqué*.

Ibid.

DAINIK CHANDRIKA,
July 29th, 1916.

28. The *Dainik Chandrika* (Calcutta) of the 31st July, referring to the alleged oppression on Mr. A. C. Ray, says that it is impossible for the police to treat a respectable educated man in the fashion alleged. Even if it be true that the police ill-treated Mr. Ray, it must be supposed that they had sufficient justification for their conduct. We believe, concludes the writer, that the police has not as yet arrested a single innocent man under the Defence of India Act.

Ibid.

DAINIK CHANDRIKA,
July 31st, 1916.

29. The *Dainik Basumti* (Calcutta) of the 28th July writes:—
We learn from the *Jasohar* (Jessore) that one Akshay Kumar Das went to Keshabpur in a motor-car on the 9th July, and while he was seated inside a shop at that place two boys cut one of the tyres of his car. Akshay came out of the shop and caught one of the boys, who thereupon began to scream. The lad's cries brought a man to the spot and he abused Akshay who, in his turn, gave him a push. Akshay next went to a Marwari's shop, where a number of men belonging to the Shaha caste came and tried to assault him. Akshay was then taken to the local post office by the post master. Later on, while at the request of the Daroga he was on his way to the thana in company with a constable, a large number of men attacked him with *lathis* and seriously injured him. The Sadar Police Inspector came to Keshabpur the next day and held an investigation into the affair. Our contemporary says that between the assault on Akshay and the arrival of the Inspector no entry was made in the police diary of the occurrence. May we ask why the police did not enter the complaint in their diary? We invite the attention of the Inspector-General of Police to the matter. Our Jessore correspondent also writes that some time ago the police daroga and the President Panchayat went to Changacha to help in the attachment of some property in that village. We are inclined to think that there is some mystery in this affair which deserves enquiry.

Allegations against the Jessore Police.

DAINIK BASUMTI,
July 28th, 1916.

30. The *Mohammadi* (Calcutta) of the 28th July draws the attention of the Commissioner of Police, Calcutta, to the acts of oppression committed by one Muhammad Shaki, an ex-convict *gunda*, in Collin Street. Recently he and his associates took possession of the locality during the whole afternoon and oppressed, insulted, abused and robbed indiscriminately. Not a single policeman appeared on

"A *gunda's* oppression."

MOHAMMADI,
July 28th, 1916.

the scene during all this time. At last, a woman managed to inform the police, but by the time the police appeared, the *budmash* had made good his escape in a hackney-carriage.

MOSLEM HITAISHI,
July 28th, 1916.

31. Writing in the *Moslem Hitaishi* (Calcutta) of the 28th July Munshi Muhammad Sedakat Husain of Patnil, thana Namur, district Birbhum, invites the attention of the Magistrate of Birbhum to the oppression committed on one Saiyid Delar Ali by Shaikh Manzur Husain, Shaikh Ali Husain and Mir Abdul Gani, who, aided by some 25 or 30 men, rob his mangoes and fish in broad daylight, drive away his labourers, poison his cattle and even threaten him with physical violence and abuse him in filthy language. The gentleman does not dare to seek redress in a law-court, for they threaten all likely witnesses with social ostracism.

H. TAVADI,
July 28th, 1916.

32. The *Hitavadi* (Calcutta) of the 28th July writes that there are warrants out under sections 352 and 426 against an employé of the Mitra Babus of Srikrishnapur, zemindars (in Benigram, district Burdwan), who is said to have ill-treated the tenants. Many people believe that he is being shielded by the local police from arrest. A prompt enquiry should be made into the truth or otherwise of this allegation.

BANGAVASI,
July 29th, 1916.

33. The *Bangavasi* (Calcutta) of the 29th July says that complaints regarding tradesmen using short weights are frequent in towns. It is the duty of the police to inspect shops for short weights, but this is not always done satisfactorily. Responsible police officers should regularly inspect all bazars for short weights.

BANGAVASI,
July 29th, 1916.

34. The *Bangavasi* (Calcutta) of the 29th July, referring to the recent arrest of one Charu Chandra Mazumdar by the Commissioner of Police, Calcutta, at the request of the District Superintendent of Police, Karwar,

Bombay, writes :—

Charu Chandra appealed to the Calcutta High Court and was released. Mr. Justice Chaudhuri, in delivering judgment, said : " I hold it is necessary in exercising such large powers to be very careful in regard to the matter and that the reasonable suspicion or credible information must be based upon facts which the police officer is called upon to consider before he can act upon it." The words of Mr. Justice Chaudhuri should be brought to the notice of every police officer for strict adherence to the principle inculcated in them.

Charu Chandra would not have been released had he not the means to move the High Court. This state of affairs should be remedied.

BANGALI,
July 27th, 1916.

35. The *Bangali* (Calcutta) of the 27th July draws the attention of the authorities to a correspondence in the *Englishman*, in which one Hari Sadhan Banerji writes from Konnagar stating that a form of gambling on silver has appeared and is ruining many families.

(b)—Working of the Courts.

NAYAK,
July 26th, 1916.

36. The *Nayak* (Calcutta) of the 26th July writes :—

The Patna High Court. So the Patna High Court, created by Lord Hardinge in a hurry, requires a good deal of patching by the Government of India. Later on perhaps much more will have to be done. Thus Lord Chelmsford will have to remedy the mischief done by his predecessor.

DAINIK BASUMATI,
July 29th, 1916.

37. Referring to the recent case in the Calcutta Small Cause Court in which a musical instrument belonging to a certain person was attached for the debt of another person, the *Dainik Basumati* (Calcutta) of the 29th July says that such mistakes are likely to occur when several persons live in the same house, and suggests that in every case of attachment, a previous notice should be given to the defendant. The paper also says that summonses should be sent by " Bearing post," so that they may reach the persons concerned without fail.

38. The *Bangavasi* (Calcutta) of the 29th July draws the attention of the Government of Bombay to the conduct of the Judicial Commissioner of Sind in disallowing a Hindu pleader dressed like a European, to plead before him because the latter had appeared with his head shaven. The pleader's explanation was that he had to shave his head on the occasion of his father's *sradh* ceremony. If a European can appear in a law court, with his head shaven on account of illness, why cannot an Indian do so on account of his father's death?

BANGAVASI.
July 29th, 1916.

(c)—Jails.

39. In the course of a short review of the report on the administration of prisons in Bengal for 1915, the *Bangavasi* (Calcutta) of the 29th July remarks that during the year under review the cost of feeding the prisoners was much higher than usual on account of the rise of prices. The proposal to form a committee to look after the interests of boys in Reformatories is very laudable. Although it is very difficult to control these boys after their release from the Reformatory and guard them against evil companionship and evil ways, still it is a scheme worth trying by all means. The high death-rate in the Dinajpur prison is a disgrace to the authorities concerned. The medical and other arrangements in it are said to be antiquated and should be improved.

BANGAVASI,
July 29th, 1916

(d)—Education.

40. The *Dainik Chandrika* (Calcutta) of the 31st July fully supports the principle inculcated in a recent order of the Registrar of the Calcutta University, of compelling all students residing in private messes and boarding-houses to join their respective college messes. But the charges of the college messes exceed the means of poor guardians. Government should sufficiently subsidise the college messes so as to make the charges in them less than, or at least equal to, the usual charges in private messes and boarding-houses. Unless this is done, the order referred to above will bring the educational career of many a poor student to an end.

DAINIK CHANDRIKA,
July 31st, 1916

41. The *Sanjivani* (Calcutta) of the 27th July objects to the new rule raising the seat-rents of students in Calcutta hostels and says that such measures tend to make education more and more expensive and consequently retards its progress.

SANJIVANI,
July 27th, 1916.

42. The *Sanjivani* (Calcutta) of the 27th July wants to know why very few students have been taken into the Presidency College this year. Why, again, are there 30 or 40 seats vacant this year at the Eden Hindu Hostel, which usually is full? And why have some Eastern Bengal students been turned out of the hostel, though they are not known to have committed any offence?

SANJIVANI,
July 27th, 1916.

43. The *Sanjivani* (Calcutta) of the 27th July refers to the recent trouble with certain Hindu students of the Sibpur Engineering College, and says that this unpleasant and lamentable incident would have been avoided if the Principal had inquired into the truth or otherwise of the statements made by the students in their appeal to him. Unhappily, the Governing Body also has failed to do justice.

SANJIVANI,
July 27th, 1916.

44. Bibi Sabiranessa, teacher, Damgarh Girls' School, post office Khetlal, district Bogra, writes to the *Moslem Hitaishi* (Calcutta) of the 28th July that though the school has been progressing satisfactorily since its commencement and has got 25 girls on its rolls, the local Sub-Inspector of Schools has not yet visited the institution, in spite of being requested to do so three or four times, and no Government aid has yet been granted to the school. The writer thinks that her prayers are not heard because of her being a woman.

MOSLEM HITASHI,
July 28th 1916.

(e)—*Local Self-Government and Municipal Administration.*

NAYAK,
July 27th, 1916.

45. The *Nayak* (Calcutta) of the 27th July refers to the intense ill-feeling existing between Hindus and Moslems in the United Provinces municipalities. United Provinces on the question of the separate representation of Moslems on the local municipal bodies and to the unwisdom on the part of Government of thus creating useless discontent among its educated subjects.

BANGALI,
July 29th, 1916.

46. The *Bangali* (Calcutta) of the 29th July refers to the public street projected by the Improvement Trust to extend southwards from Amherst Street, and insinuates that while these unnecessary projects are being taken up, necessary schemes of reform like *bustee* improvement, drain-connected privies and the demolition of ill-built rented houses are being left alone.

(g)—*Railways and Communications, including Canals and Irrigation.*

MOHAMMADI,
July 28th, 1916.

47. The *Mohammadi* (Calcutta) of the 28th July complains that the authorities of the East Indian Railway show great reluctance in taking Musalmans into their service. They should advertise vacancies in newspapers so that Musalman candidates may know of them. The writer also complains that the authorities do not observe any Muhammadan holiday.

BANGAVASI,
July 29th, 1916.

48. In a recent suit instituted at the Calcutta Court of Small Causes, writes the *Bangavasi* (Calcutta) of the 29th July, in which Messrs. Jayramdas Rameshvar Lal claimed compensation from the Bengal-Nagpur Railway Company for the loss of a number of bags of cotton in transit, the Railway Company, among other grounds of defence, urged that as the bags were lost in a running train, the Company's servants were not responsible. It is a dangerous principle to lay down that Railway Companies are not responsible for goods lost in running trains, for once it is established, railway thieves will be encouraged in their nefarious work. The attention of Government is drawn to the matter.

BASUMATI,
July 29th, 1916.

49. The *Basumati* (Calcutta) of the 29th July refers to a damage suit instituted at Narayanganj against the Indian General Steam Navigation Company for the loss of 78 packages of oil, out of 80 packages while in transit, and remarks that cases like this are frequent and require to be drastically dealt with. In the matter of fresh fruits specially, loss, while in transit, are very frequent. The parcel clerks besides extort bribes from the consignors.

(h)—*General.*

HITAVADI,
July 28th, 1916.

50. The *Hitavadi* (Calcutta) of the 28th July writes that for some time after the creation of the title of Mahamahopadhyaya it used to be conferred only on Brahmin pandits. Recently, however, the conferment of the title on Pandit Gananath Sen, M.A., L.M.S. (thus is he described in the official Gazette), suggests the question in what capacity Gananath Babu has been honoured. He is not known as a pandit, which means not merely a learned man, but a Brahmin versed in Sanskrit. If he is honoured for his knowledge of Ayurveda, why have the far superior claims of Kavirajes Rajendra Narayan Sen and Syamadas Vachaspati been ignored? Let Government plainly say whether this title henceforth is to be used as a recognition of high attainments in any department of knowledge and not to be reserved for Brahmins versed in Sanskrit learning.

NAYAK,
July 29th, 1916.

51. The *Nayak* (Calcutta) of the 27th July refers to an announcement that Mr. Hart is to officiate as Commissioner of Dacca for Mr. French, and asks if there is no chance of Messrs. S. C. Mukherji and J. N. Gupta ever becoming Divisional Commissioners.

52. *Anent Mr. Hart's appointment to officiate for Mr. French at Dacca, the Bangali (Calcutta) of the 29th July asks why Mr. J. N. Gupta did not get this appointment. He was to have acted for Mr. Lee at Burdwan, but Mr. Lee did not take leave. Again, is there no chance of Mr. S. C. Mukherji ever being a Commissioner of a Division?*

BANGALI,
July 29th, 1916.

53. *The Bangavasi (Calcutta) of the 29th July writes:—*

BANGAVASI,
July 29th, 1916.

"The question of Judgeship"—
Bombay Court of Small Causes.

Mr. Javeri, Second Judge of the Court of Small Causes in Bombay, was appointed officiating Chief Judge of that Court on the permanent Chief Judge being appointed as officiating Judge of the local High Court, but this appointment was objected to on the ground that Mr. Javeri was not a Barrister-at-Law. It has now been decided that Mr. Chitter, Fifth Judge of the Court, who is a Barrister-at-Law, will officiate as Chief Judge and not Mr. Javeri. This is doubly bad, because (1) Government ought not to have appointed Mr. Javeri officiating Chief Judge if as a pleader-Judge he was not eligible for the post, and (2) because the law ought not to make such a distinction between a pleader-Judge and a Barrister-Judge as to entitle a junior Barrister-Judge to supersede a senior pleader-Judge. The law ought to be amended to prevent such a contingency.

54. *The Jyoti (Chittagong) of the 27th July is of opinion that the Subordinate Judicial Service should be recruited from pleaders with a decent practice instead of the present system of appointing briefless young pleaders as Munsifs.*

JYOTI
July 27th, 1916.

55. *The Sadaqat (Calcutta) of the 30th July gives figures representing the expenditure of the United Provinces Government during their stay on the hills and expresses a hope that in 1906 it will spend less. Economy is especially needed in Bombay, where the Government spends a good deal in this direction.*

SADAQAT,
July 30th, 1916.

56. *Referring to the separation of judicial and executive functions in the Baroda State and the scheme of separating them in the Mysore State, the Bangali (Calcutta) of the 25th July says that the inhabitants of British India have cried themselves hoarse for this much desired reform, but as yet to no effect, although the Government of India has been convinced of its necessity. It is hoped that the matter will be finally settled after the war.*

BANGALI,
July 25th, 1916.

57. *The Charu Mihir (Mymensingh) of the 25th July says that the rumour to which it gave publicity last week (see this Report dated the 29th July 1916, paragraph 52) regarding the headquarters of the contemplated new district with the Tangail and Jamalpore subdivisions, is unfounded. It is not contemplated to make Jamalpore the headquarters. The Divisional Commissioner and the District Magistrate will soon visit Gopalpore to select a site for the establishment of the headquarters in this part of the country.*

CHARU MIHIR,
July 25th, 1916.

58. *The Mohammadi (Calcutta) of the 28th July asks Government to make no more delay in publishing information about pilgrimage to Hedjaz this year, for the time for starting has come and correspondents are already enquiring for information about route, steamer-fare, etc.*

MOHAMMADI,
July 28th, 1916.

59. *The Dainik Bharat Mitra (Calcutta) of the 25th July says:—*
Every Britisher who appeared before the Public Services Commission maintained that the British character of the administration should be preserved; but they said all this simply with a view to prevent the holding of simultaneous Civil Service Examinations in England and India, as it would lead to the increase of Indians in the Civil Service. In their opinion the presence of a large number of Europeans in the service means the preservation of the British character of the administration, but in our opinion it is the independence of British law-courts and their justice that ensures the preservation of this character. The greatness of Britain lies merely in this. If this disappears, then the real characteristic of British administration will totally disappear and no number of European Civilians in other departments of administration will be able to save it. It is a fact to be regretted that Government wants to discourage people from going to the courts.

DAINIK BHARAT
MITRA,
July 25th, 1916.

Government has, however, up to this time never interfered with the freedom of the lower courts in disposing of revenue cases.

DAINIK BHARAT
MITRA,
July 27th, 1916.

60. The *Dainik Bharat Mitra* (Calcutta) of the 27th July, in the course of an article on the marginally-noted subject, refers to the Bombay Chamber of Commerce's proposal regarding post war trade, and remarks:—

Paris Economic Conference.

How can the British Government, which has accepted the proposals of the Paris Economic Conference for the purpose of protecting its trade, accept with fairness the Bombay Chamber of Commerce's proposal? The way India has so far been treated does not raise any hopes in our mind. Wherever British and Indian interests have clashed, India has suffered. At this moment India needs not only to protect herself against other countries but to protect herself against British competition as well. But how far she will succeed is doubtful. The proposals discussed at the Paris Conference have not been so much as sent to India by the Secretary of State for India, who is paid Rs. 36,000 per annum by India, while the Secretary of State for the Colonies, who is not paid a single pice by the Colonies, has sent the required information to the Colonies. Such is our condition. Under the circumstances it is difficult to understand whether the Bombay Chamber's proposals will be readily accepted.

DAINIK BASUMATI,
July 29th, 1916.

61. The *Dainik Basumati* (Calcutta) of the 29th July is afraid that in spite of all the stringent rules framed by Government, German trade will go on in India as merrily

German trade in India.

as before, for many of the old German houses have been allowed to resume their business under new names but under the management of their old owners. In fact, these firms have plainly told their constituents that their business will go on as before. It would be a great shame if such a thing were to be tolerated.

III.—LEGISLATION.

SANJIVANI,
July 27th, 1916.

62. The *Sanjivani* (Calcutta) of the 27th July asks whether a Bill similar to the Anti-Smoking Bill in the Punjab Legislative Council should not be introduced into the Bengal Legislative Council.

Legislation regarding smoking.

SANJIVANI,
July 27th, 1916.

63. The *Sanjivani* (Calcutta) of the 27th July refers to the agitation against the Press Act now being got up in Bombay, and writes that this law is now being

"The Press Act."

applied in a way not contemplated by the legislature. Publications not at all seditious are being confiscated.

BANGALI,
Aug. 1st, 1916.

64. The *Bangali* (Calcutta) of the 1st August anxiously awaits His Excellency Lord Chelmsford's reply to the representation submitted by the Indian Press

Ibid.

Association of Bombay against the Press Act.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

TIPPERA GUIDE,
July 25th, 1916.

65. A correspondent of the *Tippera Guide* (Comilla) of the 25th July speaks of the prevalence of severe distress in the Kashba thana of the Tippera district. Relief is urgently required. People are starving and, if aid does not come very soon, there will be many deaths.

Disress in the Tippera district.

TIPPERA GUIDE,
July 25th, 1916.

66. Writing in English, a correspondent of the *Tippera Guide* (Comilla) of the 25th July says that the people of Brahmanbaria are much alarmed to learn that Government is going to discontinue all measures of famine relief in that place. An Agricultural Superintendent has reported to Government that the prospect of the paddy crop is very satisfactory, but this, the correspondent says, is far from correct. "Even experts are of opinion that the outturn will scarcely pay for the initial expenses incurred."

Discontinuance of relief in Brahmanbaria.

VI.—MISCELLANEOUS.

67. The *Bangali* (Calcutta) of the 28th July welcomes home the members of the disbanded Bengal Ambulance Corps and says that they have, by their bravery and devotion to duty in the face of great danger, proved that the Bengalis are not cowards and thus shed a lustre on the Bengali name.

BAN'ALI,
July 28th, 1916.

68. The *Basumati* (Calcutta) of the 29th July says that accounts given by neutral travellers of the straits to which Germany has been reduced by the war and the naval blockade must be taken with some reservation. Of course thoughtful Germans are somewhat anxious about the future, but the German population in general is still confident of ultimate victory, though they are beginning to feel the pinch of hunger. The only way to disabuse them of this idea is to inflict crushing defeats on the German forces—defeats which cannot be belittled or concealed. The recent succession of defeats inflicted on the Germans ought to dispel the popular German idea of their military invincibility. Once they are driven out of the territories conquered by them, they will come to regard the war from a new standpoint.

BASUMATI
July 29th, 1916.

69. The *Basumati* (Calcutta) of the 29th July writes that Turkey is now making efforts to keep a large number of Russian and British forces engaged, in order that the British and Russian pressure on Germany may be reduced, but probably in this process she may meet with her own doom. She has been forced to evacuate the whole of Armenia, and can no longer receive help from Germany in men and munitions. Hence the chances are small that she will again be able to make any headway against the Russian advance. Signs are indeed evident that Russia is strengthening her position in Trebizond and Erzerum, and is also firmly establishing herself in Baiburt, so Turkey cannot effectively resist her. In the region of Diarbekr, Mosul and Baghdad, the Turks are effectively thwarting the Russian advance.

BASUMATI,
July 29th, 1916.

The latest reports speak of a succession of Russian victories in Armenia.

70. The *Hitavadi* (Calcutta) of the 28th July writes that the Press Bureau in England is gradually coming to be unpopular. The existence of the Censors, it is held, makes the existence of the Bureau superfluous. Let us see what comes of it all.

HITAVADI,
July 28th, 1916.

71. The *Mohammadi* (Calcutta) of the 28th July says that severe famine prevails in Hedjaz. It is said that the price of rice has risen from Rs. 20 to Rs. 25 per maund. Government is requested to announce that it has no objection to help being sent from India. The writer hopes that it will not be difficult to raise about 25 thousand rupees in Bengal within a short time in aid of the famine-stricken people.

MOHAMMADI,
July 28th, 1916.

72. The *Nayak* (Calcutta) of the 26th July reproduces the speech delivered at the memorial meeting held in honour of the late Kristo Das Pal by Babu Panchkari Banerji, in the course of which he said:—

NAYAK,
July 26th, 1916.

I rise to thank the Hon'ble Mr. Lyon not for the rebuke he has administered to the Bengali student community—though we, Bengalis, are proverbially a people who give praise in return for rebuke and love in return for ill-treatment, but because in spite of the very high position he holds in the administration he has come to this meeting like any of us and has in his speech given us much good advice. We, Bengalis, are Vaishnavas and love and adore the great god Sri Krishna in his aspect as the comrade of cowherds and not as the mighty King of Mathura and Dwarka. From 1884 to 1905, Sir Henry Cotton was the only Civilian who used to mix with the people, so we are very happy to find the Hon'ble Mr. Lyon and all the members of the Executive Council condescending to mix with us and attend this meeting held in honour of a departed Bengali publicist. We shall take this opportunity to lay our minds open to the representatives of our Sovereign and speak to them of our grievances. The Hon'ble Mr. Lyon has taken our boys strongly to task for their taking part in anarchical propaganda. We have ourselves condemned anarchical crimes in

the strongest language, but all in vain. It is a great shame for Bengal, the land of Chaitanya, where the people hesitate to kill even the poisonous snake, that secret assassinations should take place in it. But is the blame for this state of things to be fastened on our boys only? Are not our English rulers, who are our all in all in this world and perhaps also in the next, responsible for it to some extent? We entrusted to them the task of educating our boys and making men of them, but have they successfully performed the task? As their subjects we are their children. We look upon everything English as our ideal and consider England as a holy shrine where many of us go on pilgrimage. We have lost all the great Indians who in ancient times did so much to protect us and to mould our character. The English are now our sole protectors, guides and friends. If, therefore, our boys become dacoits and assassins it is as much a shame for our rulers as for us. Anarchism is by no means indigenous to India but has come from Europe along with European education and civilisation, brandy and whisky. If Western education has been the source of some evil it has been the source of some good as well. It is this education which has made respectable Bengali boys break through the bonds of caste and go to Mesopotamia to nurse the wounded on the battlefield. The Hon'ble Mr. Lyon has rebuked our boys for anarchical crimes, but has not praised them for their good work as members of the Ambulance Corps. Still we must say that our rulers should share our disgrace with us. Why have they destroyed what we had in the old days? Why have they allowed our young men to receive a godless education? As a subject people, we look upon our rulers as so many gods. But we like to see our gods in their peaceful aspect; and if, instead, they appear to us in a dreadful aspect and strike us, we are compelled to speak out. And then it would not be proper for them to get angry, for they are our all in all. We earnestly pray to them not to hold before us tempting things like self-government, autonomy and political rights, which are the root-cause of all the present trouble. These things raise impossible hopes in our minds which lead us into constitutional agitation and lay the foundations of anarchism. Let us continue to be a subject people devoted to our rulers and protected by them.

NAYAK,
July 27th, 1916.

73. The *Nayak* (Calcutta) of the 27th July refers to Babu Panchkari Banerji's recent speech before Mr. Lyon at the

"This is no idle talk."

Kristo Das Pal anniversary meeting and writes that he spoke truly. In the days of the Moguls, Hindus imbibed Moslem culture, but they did not cut themselves off from Hindu society. English education, on the other hand, because of the absence of the religious element in it, is teaching Hindu youths to regard money as their sole god. Untrammelled by social or religious bonds, our youths, once they learn this principle, cease before long to care how money is earned. Hence in time they betake themselves to dacoities and other crimes.

It is English education which, by teaching us, a conquered race, to hanker after equality with our conquerors, the ruling race, has really bred anarchism in the land. It is an impossible aspiration, and the disappointment consequent on its non-fulfilment throws us back on the recollection of our past glories. This process of recalling the past oftentimes causes us insufferable anguish and throws us off our mental balance and gives rise to anarchical activities.

DAINIK BASUMATI,
July 28th, 1916.

74. The *Dainik Basumati* (Calcutta) of the 28th July writes that Mr.

"The lion's roar."

Lyon displayed questionable taste in abusing young Bengal in the midst of a Bengali gathering. The anarchist crimes are a cause of greater shame and sorrow to us than to Mr. Lyon. He objects to them because they hamper and discredit the administration. But after all his connection with the administration is strictly temporary. We, on the other hand, grieve because we see professedly Hindu youths offending against the lofty Hindu social ideals of our forefathers. We also grieve because it is we who suffer in life and property as a result of these crimes. We are afraid, in fact, that these crimes herald the ultimate collapse of our social fabric, and that should give some idea of the intensity of the shame and indignation we feel thereat.

But none the less, we must not forget that, in Mr. Lyon's own words, "These men do not represent the real Bengal." If Mr. Lyon admits this, with what consistency could he say that "Now Bengal is

suspect, her loyalty is distrusted, her judgment is found wanting and she is condemned because she cannot secure in her midst the peace and order which are essential to true progress?" This is not sound statesmanship. After all, English education has not brought unmixed evil to Bengal. Has he forgotten the words he used himself regarding the efforts of the Bengalis during the Damodar floods? "A careful examination of the work, both at the centre and in the villages, showed . . . that it was excellently organised; the work is being carried out in a methodical and business-like way, and the public who have supplied these organisations with funds may rest assured that they have been expended to advantage?" So, too, the Rev. Mr. Holland wrote in the *London Times*:—"The most hopeful thing of all is to mark the quiet spirit of determined self-sacrifice in these Hindu students. No fuss, no show, quiet steady work and volunteers always ready." Mr. Lyon forgets how the work of these youths was commended by Lord Hardinge himself. Mr. Lyon also forgets how the machinery of Government is kept going by the earnest efforts of a vast number of Bengali employes. He also forgets how it is Bengalis alone who, when refused permission to fight for the King, arranged to maintain at their own expense an Ambulance Corps for service in the field. Has not Mr. Lyon heard of their success and prowess? And indeed, is not the blood shed by the assassinated police officers adequate to wash away the stain of disloyalty from the Bengali name? Will not Mr. Lyon, when he recalls all these, feel sorry and ashamed for what he said? Will he still consider it proper to abuse a whole nation like this? If the story of German intrigues with Bengali revolutionaries is a fact, it is equally discreditable to the Bengali youth and the incapable police who could not prevent them. And if true, the public have a right also to know how these anarchist miscreants have been punished and what steps have been taken to purge the country of this evil.

75. The *Bangali* (Calcutta) of the 25th July highly commends Mr. Lyon's speech in the Kristo Das Pal anniversary meeting and requests every Bengali to read it critically.

BANGALI,
July 26th, 1916.

76. Referring to Babu Panchkari Banerji's speech reported above, the *Bangali* (Calcutta) of the 27th July says so long officials used to keep aloof from our society. It may be possible to rule India from the heights of the Himalayas, but it is impossible to gauge therefrom the currents of feeling which flow in society, the thoughts which guide it and the hopes and aspirations which throb in its heart. This is why British rule in India and specially in Bengal has become a rule of red tape. There is no influence of personality or sweetness of human feeling in it. But Lord Carmichael is changing this state of things. He has, indeed, conquered the hearts of the Bengalis. The present desire of Bengal Civilians to mix with the people of the country may be the effect of Lord Minto's well-known mandate in the matter. However that may be, it will undoubtedly be productive of great good. The part which the Hon'ble Mr. Lyon took in Kristo Das Pal's anniversary meeting was new for a Civilian of his position. It created a great sensation and his speech was heard by everybody in the meeting with rapt attention.

BANGALI,
July 27th, 1916.

77. The *Bangali* (Calcutta) of the 29th July, referring to Mr. Lyon's recent speech at the Kristo Das Pal memorial meeting, writes that the public will feel greatly reassured by the Hon'ble Member's utterance about India "at no distant date" attaining a position "as a partner in the Empire." This is an utterance by a responsible official and carries great weight. As regards his references to sedition and disloyalty, it is undeniable that the people generally are opposed to these crimes. After all, these criminals are a mere handful compared with the whole population, and their deeds ought not in justice to weigh for much against the loyalty of the rest of the population. What is Mr. Lyon's personal opinion about the theory that "Bengal is suspect, her loyalty is distrusted?" Would that he understood how a sweeping statement like this causes public ill-feeling.

BANGALI,
July 29th, 1916.

CHARU MIHIR,
July 25th, 1916.

78. The *Charu Mihir* (Mymensingh) of the 25th July apprehends that the only new privilege which the Indians will get after the war in consequence of a "refashioning" of the Empire will be the privilege of having 2 millions of British Colonials added to the 5 millions of Britishers to rule over them. The interests of these Colonials will very often be opposed to those of the Indians. At present, the interests of the British also often clash with those of the Indians. This is why the Indians do not often get what they reasonably pray for from their rulers. Still a great deal of generosity may be expected and is actually expected from the British, whose sense of justice and love for their Indian dependency not unfrequently overpower their selfish instinct; but the same cannot be expected of the Colonials. The refashioning of the Empire on the above line will, therefore, merely add to the fetters and misery of India.

DAINIK BASUMATI,
July 26th 1916.

79. The *Dainik Basumati* (Calcutta) of the 26th July writes:—

"What will come next?"

The Prime Minister has said that after the war "the fabric of the Empire will have to be refashioned" so as to bring its component parts closer together. The self-governing Colonies are practically independent of the Mother Country, save in foreign policy, and even this little dependence is submitted to on account of the protection they get from the army and navy of the Mother Country. We Indians need not bother ourselves as to what the status of these self-governing Colonies will be in the Empire after the war. We are concerned only with India, the great dependency of the British Crown which contains about three-fourths of the total population of the Empire. The Government of India is autocratic, but generally tries to be just and benevolent. The majority of the population of India is uneducated, illiterate. It is the educated Indians who discuss politics and express their views on political matters. The rulers of the country, through mistake or from self-interest, try to ignore them as a "microscopic minority." They do not know, or knowing, fail to realise that there is a vast difference between an uneducated Indian and an uneducated man of any other country. Except in a few small tracts, even the men of the lowest social strata in this country are very intelligent. They keep themselves informed about the government of their country and express dissatisfaction at severe administrative measures. On the whole, the Indian people are satisfied with British rule, and with the exception of a few misguided youths, desire its permanence.

The 31 crore inhabitants of India have a stake in the Empire. The British rulers of the country surely know what that stake is. It will not, therefore, do to forget their interest at the time of the refashioning of the Empire. Unfortunately Mr. Asquith, speaking about this refashioning, made no mention of India. This has made all educated Indians anxious, and they are afraid lest in the Imperial Cabinet or some such body which will be constructed after the war, India should go unrepresented.

DAINIK CHANDRIKA,
July 19th, 1916.

80. The *Dainik Chandrika* (Calcutta) of the 19th July strongly urges

"Do not be in a hurry."

leading Indians to co-operate with Government in putting down anarchism and bringing back peace to the land. If this is done, Government will, after the war, bestow political favours on us; otherwise the hopes of such concessions are remote. When we have acquired English virtues, we are bound to get self-government from Britain. But till we have acquired them, we must be patient. Changes are bound to come after the war and the exhibition of loyalty by India is bound to have that result. But we must not be in a hurry.

DAINIK CHANDRIKA,
July 26th 1916

81. The *Dainik Chandrika* (Calcutta) of the 26th July writes that the

"We shall not fall to say the just thing."

grant of self-government to us now would be a national calamity, because we are not yet fit for it. This confession of faith may displease some people, but the fact is, the conductors of this paper are loyal subjects, with a belief in the honest intentions of Government. Mistakes may sometimes occur, but they should be pointed out in sober language. What is wanted is the closer co-operation of officials with educated Indians. By means of such co-operation we shall acquire greater fitness for self-government in time. At present, the regrettable state of things

in the *Bangiya Sahitya Parishad* shows how utterly unfit we are to be left alone to manage our own affairs.

82. The *Nayak* (Calcutta) of the 28th July writes:—

NAYAK
July 28th, 1916.

"High education and Bengalis."

Many Brahmos and lawyers have taken exception to Panchkari Babu's speech at the Kristo Das Pal memorial meeting and accused him of decrying high education and supporting the views of officials who are opposed to such education. Panchkari Babu is himself a graduate and is never an opponent of high education as it is known in Europe. He has more than once said in the *Nayak* that if Bengalis are only taught Sanskrit according to the ancient methods there will be very little to distinguish them from uneducated people. The fact of the English being the rulers of India has given the country a recognised place in the world. Hence we Bengalis should be thoroughly conversant with the affairs of the world, and especially those of Europe, and this knowledge we should acquire through the medium of the English language. But to receive a really healthy English education is one thing, and to get a nominal education, which only makes our young men adopt European costume and look like so many Eurasians, is another. What have we gained after the last 50 years of high education? What earthly good has been done to our country by the swarms of graduates which our University has turned out during this period? While peoples of other provinces come to Bengal and amass riches, the sons of the soil cry for food. They are either ill-paid clerks or members of the medical and legal professions. As for the clerks, their condition is simply woeful, while the greed of the doctors and lawyers is enough to make one shudder. Over the ruins of what a large number of prosperous families have the fortunes of men like Sir S. P. Sinha, Sir Rash Bihari Ghosh, Babu Kali Charan Mittra and Babu Bhupendra Nath Basu been built! Our lawyers drain the wealth of our people and spend it in foreign countries which supply them with costly luxuries. If this be the result of high education, then a curse be upon that education.

Healthy education forms a man's character, increases his store of knowledge and makes him kind and charitable. But how many of our countrymen have been educated like this? How many of them care to give food to the hungry? All the means of livelihood that are available in our province have been devised by Englishmen. All the trade and commerce in Bengal are in foreign hands, our own people being clerks or coolies. There is no such thing as reproductive education here, nor is there a single Bengali who can stand on his own legs and can do without help from the English in the matter of earning his livelihood. Litigation is the only thing in which Bengalis excel, and that is why lawyers flourish among them as they flourish among no other nation. Is this a sign of healthy education, that a very large section of a poor people like ours, who are dependent on others, should have to depend for their livelihood on the development of the vile instincts of mankind which lead to litigiousness?

Then, again, our present-day education has not formed the character of our people. We are intimately acquainted with the little doings of many great barristers, pleaders, attorneys and doctors, and there is not a single one among them whose character may be an ideal for a degraded, dependent and inert people like the Bengalis. May be, a few of them are good men in a way, but is there a single Tarak Pramanik, Vidyasagar, Lala Babu or Maharani Swarnamayi among them? Can one find out a single Kesav Chandra Sen, Rammohan Ray, Ramkrishna Paramhansa or Bijay Krishna Goswami among the hosts of graduates which our University turns out annually? What good do these graduates, who only care for their own luxuries and comforts, do to their country? They care for no one, have no character or religion, and fatten themselves by bleeding their countrymen. We are not opposed to Western education but to the kind of education which passes under that name in our province. We are in favour of an education which will make us self-dependent, and teach us to love our old Hindu ways instead of being mammon-worshipping "Babus".

NAYAK.
July 28th, 1916.

83. The *Nayak* (Calcutta) of the 25th July has the following:—

"Two castes."

Raghunandana, the great ancient law-giver of Bengal, divided the people of this province into two castes, the Brahmins and the Sudras. At the present time also there are

the same two sharp divisions among the dwellers of Bengal, the English being the Brahmins and the Bengalis the Sudras. The English receive the highest honour and respect, and even Bengalis who serve under them are held in high esteem. The sons of the soil are considered as members of a lower caste and are not allowed to enter even the lavatories used by Englishmen, which are marked "Reserved for gentlemen." Of the modern Sudras, some who affect European costume and habits and live in the European quarter of the town, are considered Sudras of a higher order. Some, again, are neither thoroughly anglicised nor truly Indian in their habits. The present-day Sudras take pride in being the servants of Brahmins (*i.e.*, the English) and look upon them with great reverence.

RAJENDRA CHANDRA SASTRI,

Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,

The 5th August 1916.

CONFIDENTIAL.

No. 30 of 1916.

REPORT (PART II)

ON

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 5th August 1916.

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS
RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE
BRANCH.**

[As it stood on 1st January 1916.]

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika." (N.)	Calcutta	Daily	Mati Lal Ghosh, Hindu Kayastha, age about 62, and Pijus Kanti Ghosh, a cousin of Mati Lal.	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud-Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N)	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 70.	5,000
4	"Bulletin of the Calcutta Mathematical Society" (P.)	Ditto	Quarterly	Phanindra Lal Ganguli, Brahmin, age about 36.	400
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.S., Satgope, age about 44.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatterji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Purna Chandra Nandi, Native Christian, age about 51.	540
8	"Calcutta University Magazine." (P.)	Ditto	Do.	Dewan Bahadur Dr. Hira Lal Basu, Kayastha, age about 41.	300
9	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 42.	1,700
10	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 39	1,000
11	"Current Indian Cases." (P.)	Ditto	Monthly	Manindra Nath Mitra, Hindu Kayastha, age 39.	1,000
12	"East" (N)	Dacca	Weekly	Mohim Ch. Sen, age 63	200
13	"Food and Drugs"	Calcutta	Quarterly	Dr. Kartik Ch. Basu, M.B., Kayastha, age 58.	650
14	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kaibarta, age 58.	300
15	"Habul Matin" (English edition). (N.)	Ditto	Weekly	Gyan Ch. Ray, Hindu Baidya, age 47	1,000
16	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 47	500
17	"Herald" (N)	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 31.	2,000
18	"Hindoo Patriot" (N.)	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 48	2,000
19	"Hindu Review." (P)	Ditto	Monthly	Bipin Ch. Pal, Hindu Teli, age 51	900
20	"Hindu Spiritual Magazine." (P.)	Ditto	Do.	Mati Lal Ghosh, Kayastha, age 30, and Pijus Kanti Ghosh.	400
21	"Indian Case Notes" (P)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 39.	1,000 (Suspended.)
22	"Indian Cycle and Motor Journal." (P.)	Ditto	Do.	Sudhir Kumar Sen, B.A., Hindu Baidya, age about 28.	200
23	"Indian Empire" (N)	Ditto	Weekly	Kishor Mohan Banarji, Hindu Brahmin, age 36.	2,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Indian Express" (P) ...	Calcutta	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 52.	100 to 250
25	"Indian Homoeopathic Reporter." (N.)	Ditto	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 47.	500 Discontinued for the present.
26	"Indian Homoeopathic Review." (N.)	Ditto	Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
27	"Indian Medical Record" (The). (P.)	Ditto	Monthly ...	Kaviraj Anukul Chandra Biswas, Hindu Brahmin, age 39, and Committee.	800
28	"Indian Messenger" (N)	Ditto	Weekly ...	Pratul Ch. Som, Brahmo, age 53	500
29	"Indian Mirror" (N)	Ditto	Daily ...	Satyendra Nath Sen, Hindu Baidya, age 37.	500
30	"Indian Royal Chronicle" (P.)	Ditto	Monthly ...	Shamlal De, Hindu Subranabanik, age 48	Unknown.
31	"Indian World" (The) (N.)	Ditto	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 41.	500 to 1,000 (Suspended.)
32	"Industry" (P) ...	Ditto	Monthly ...	Kishori Mohan Banarji, Hindu Brahmin, age 37.	1,600
33	"Journal of the Moslem Institute." (P.)	Ditto	Quarterly ...	A. H. Harley, Principal of the Calcutta Madrasa.	300
34	"Journal of the Moslem Law College Hostel." (P.)	Ditto	Monthly ...	Saiyid Mazid Baksh	100
35	"Legal Miscellany and Review." (P.)	Ditto	Do. ...	Rai Bahadur Mohim Chandra Sarkar, Hindu Kayastha, age about 67.	750
36	"Modern Review" (P.)	Ditto	Do. ...	Rama Nanda Chatterji, Brahmo, age 61	2,000
37	"M. S. Journal" (P) ...	Ditto	Do. ...	Dr. Sarat Kumar Mallik, Brahmo, age about 43.	200
38	"Mussalman" (N) ...	Ditto	Weekly ...	M. Rahman, Muhammadan, age 35	1,400
39	"National Magazine" (P)	Ditto	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 68.	500
40	"Presidency College Magazine." (P.)	Ditto	Do. ...	Jagadish Chandra Chakrabarti, Hindu Brahmin, age about 26.	1,000
41	"Regeneration" (P) ...	Ditto	Do. ...	Abinash Ch. Ray, Brahmo, age 37	200
42	"Rols and Rayyat." (N.)	Ditto	Weekly ...	Jogesh Ch. Datta, age 65	350
43	"Student" (P) ...	Ditto	Monthly ...	Jitendra Lal Banarji, Hindu Brahmin, age about 43.	100
44	"Telegraph" (N) ...	Ditto	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 33.	2,500
45	"University Magazine" (P.)	Ditto	Monthly ...	Dewan Bahadur Hira Lal Basu, age about 41.	500
46	"World and the New Dispensation." (N.)	Ditto	Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 62, both Brahmos.	400
47	"World's Messenger" (P)	Ditto	Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 29.	400

II.—HOME ADMINISTRATION.

(a)—Police.

443. The *Hablul Matin* writes :—After the lapse of several months, the enemies of law and order have renewed their activities and spread dismay and confusion among

HABUL MATIN,
26th July 1916.

the law-abiding population of the province. It seems that the internments have not broken up the organisation which has been the root of so many evils in Bengal. The climax was reached when the most capable and efficient officer in the Police Department was murdered at Bhowanipur by five anarchist youths. The late Deputy Superintendent Basanta Kumar Chatarji can be appropriately described as the Kitchener of the police force. It is true that he had superior European officers, but the entire plan of campaign against the enemies of law and order was directed by him. The evil-doers knew that he was their most formidable antagonist and the journal admits that they have shown rare wisdom in the choice of their victim. Repeated attempts had been made before to remove him. With a tenacity and determination which must have evoked applause if exercised in a righteous cause, the anarchists made a third and successful attempt to murder their redoubtable opponent. The journal asks the *Bengalee* whether the Students' Defence Association organised by the reverend editor of the journal is still in existence. If so, why has it stopped its work after holding a single meeting? If the Hindu leaders do not move in the matter, then their claims to greater political power will be set at naught, and Government will be justified in taking more drastic measures to protect its servants and preserve law and order.

444. The *Hablul Matin* remarks :—Anarchism will not be stamped out by wholesale internments and drastic measures, nor by the vigilance of the C. I. D. officers, although some of them have sacrificed themselves for the cause of righteousness. It is the people who suffer from anarchist outrages, and Indian public men must take action in the matter if they want to prove themselves true patriots. Not only teachers but parents and guardians must realise their grave responsibilities in the matter. The moral tone of the rising generation of Bengal must be improved and the system of discipline in schools and colleges must be reformed. The journal does not believe that the evil can be stamped out by political concessions, the repeal of the Arms Act or the enlistment of Bengalis in the Army.

HABUL MATIN,
26th July 1916.

445. The *Hablul Matin* writes that it feels it its duty to join its contemporaries in asking the authorities to allay the general feeling of alarm among Indians caused by

HABUL MATIN,
26th July 1916.

the large number of internments. It is true that, with a few exceptions, the persons under restraint are Hindus, but as the Hindus and the Moslems are the two eyes of India, the journal cannot but share in this feeling of consternation. Internments are sources of great hardship and loss. Many of the *détenus* are students, and detention has marred their future prospects. A large number of persons are unwilling guests at Dullanda House. These include a medical practitioner, a High Court vakil, and a well-known journalist. The journal does not know what the evidence against these gentlemen is, but it is difficult to believe that they had anything to do with the assassination of the late Babu Basanta Kumar Chatarji. It is true that the authorities enquire into the allegations in each case, but, unfortunately, the decisions upon the reports are *ex-parte* and must be regarded as doubtful. The interests of humanity and justice require that the persons arrested should be given a chance to explain the allegations made against them. There should be an Advisory Committee with official and non-official members to deal with every case. The Defence Act is a preventive measure, and the elected members of the Imperial Legislative Council supported its principles because the late Viceroy gave the assurance that it would be enforced only when there was a danger of breach of the peace in the country during the war. What was the need of passing the Defence Act for the suppression of political outrages? The operations of the Defence Act have not been confined to sedition or anarchism, but have also been directed

against journalists. The two most devoted and patriotic Moslem editors (Mr. Muhammad Ali and Maulana Azad) have been interned and their influential newspapers have ceased to exist. Mr. Shyam Sundar Chakrabartti, of the *Bengalee*, has been arrested. This has created consternation in Calcutta. Mr. Chakrabartti is well known in this city as a very earnest and devoted worker in the national cause. The journal admits that Government should have the right to exercise plenary powers during war time to preserve peace in the country, but such internments have caused widespread terror and discontent, and the journal prays that His Excellency the Governor will be pleased to direct the adoption of other measures for the prevention of anarchist outrages and the protection of public servants.

AMRITA BAZAR
PATRIKA.
27th July 1916.

446. The *Amrita Bazar Patrika* writes:—The Government must be aware of the sensation the arrest of Babu Shyam Sundar Chakrabartti has created. The journal was pleased to note that when an application was made to the Presidency Magistrate on the 24th instant, His Worship directed it to be renewed on the 29th. The applications made on behalf of Onkar Mall Shroff and others met with the same result. The paper cannot but congratulate both the Magistrate and the Government if this were really to prove a prelude to their release, but it sees no point in the Court's refusal to provide the gentlemen with clean clothing and food from their homes. No offence has been proved against the arrested gentlemen and nobody, not even the police, can justly claim to call them guilty as yet. Why, then, are they debarred from enjoying simple privileges which could in no way interfere either with the investigation of the case or the solidarity of the Empire? To the lay mind, the order of the Magistrate seems to be opposed to the first principle of British jurisprudence, that all men should be presumed to be innocent till they are found guilty by a competent Court, and only implies *zid* on the part of the police and the executive to harass unnecessarily those of His Majesty's subjects who may have fallen under the displeasure of the C. I. D.

BENGALUR,
1st Aug. 1916.

447. The *Bengalee* writes:—Babu Shyam Sundar Chakrabartti and Babu Shyam Sundar Chakrabartti's case. Jatindra Nath Sett, who were arrested in connection with the murder of Deputy Superintendent Basanta Kumar Chatarji, were discharged and re-arrested under the Defence Act. They have been removed from Dullanda House to the Presidency Jail. The journal's prediction has been fulfilled. The public conscience is after all a surer guide than police suspicion. When Babu Shyam Sundar Chakrabartti was arrested under section 302, of the Indian Penal Code, it was inconceivable that he could have been concerned in any plotting to murder a police officer. The public verdict has triumphed. He has been discharged and is declared innocent of the grave charges laid against him. The dark shadow of suspicion, however, still follows him. Once a suspect, always a suspect. No more unwise or fatal blunder could be committed. It robs the suspect of all motive for improvement and bars the road against all reform. Relieved from the odium of the more serious charges, Babu Shyam Sundar Chakrabartti has been re-arrested under the Defence of India Act. The journal feels sure that further investigation, unless obscured by prejudice, will lead to his complete vindication.

BENGALUR,
28th July 1916.

448. The *Bengalee* learns that Dr. Nripendra Nath Sett, his two sons, and a brother, who were arrested in connection with the Bhowanipur murder, discharged, and re-arrested under the Defence Act, were released on Tuesday morning. The news is instructive and contains a lesson and a moral. It is very obvious that they were in the first instance arrested under the barest suspicion. They were deprived of their liberty and kept in *hajat* while the evidence against them was being considered, and then the authorities came to the conclusion that it was insufficient and that they must be released. If the smallest concern for the rights of personal liberty had been shown, the whole process would have been reversed. In this case, the arrest came first and the collection of the evidence afterwards. It is a process opposed to all civilized notions of justice, and, if persisted in, must constitute a serious menace to the rights of personal liberty. It was this sort of procedure that was followed by Mr. Weston in the Midnapur cases and it was strongly condemned by the High

Court. Released from detention on the more serious charges, these four persons were re-arrested under the Defence of India Act and again detained. The process of collecting evidence went on. Again it was discovered that there was no evidence even to justify their detention under that Act, and they were then finally discharged. What a sorry and sickening tale all this is. Not a word does the journal breathe against the honesty of the police officers concerned. If they were less honest, the accused would have been detained still, for the police must have known that their discharge would constitute the strongest condemnation of their conduct. It is not their honesty, but their capacity that it calls into question. It is their readiness to assume that men are guilty when they should be presumed to be innocent; it is their zeal beyond the bounds of discretion; their proneness to accept as gospel truth the miserable tittle-tattle of professional spies that the journal condemns and that constitute a serious danger to the community. It is the same tale that was repeated in the case of Mr. Beaman's chauffeur.

449. The *Bengalee* writes that before a person is interned, his explanation should be taken with regard to the allegations against him. The journal has heard an objection to this course being adopted. It is said that the allegations for the most part consist of statements made by spies, and in communicating them to the accused person, the name of the spy would be disclosed, or at any rate the situation described would inevitably lead to that result. The spy has often been the victim of anarchist outrages, and it is necessary to protect him. Is it not possible to afford him this protection with justice to those who are about to be deprived of their personal liberty? It is only when the spy describes a situation where he and the political suspect were the only two persons present that there would be a chance of the discovery of his personality by the communication of the information to the suspected person. Such a situation, however, is not likely to occur often. Assassinations and dacoities are offences which need combination and concert. At all events, the journal does not see why the substance of the allegations of the spy should not be made known to the person without any risk to the prosecution of similar enquiries in the future? The spy is about the most untrustworthy of human beings; he belongs to a degraded class with the brand of infamy stamped on his brow. If the statement of the spy is in all countries to be received with caution, the need for it is even greater among a class of people given so much to exaggeration and in a country where police influence is paramount. Is it right and proper to condemn people unheard and to deprive them of their liberty on such *ex-parte* evidence? It is unwise to exalt the interned persons to the position of martyrs and to help to draw towards them the sympathy of the community by the denial to them of the right of explanation before punishment.

BENGALUR.
30th July 1916.

(h)—General.

450. The *Bengalee* writes:—Mr. Lyon hardly did justice to Bengal when in speaking of the Province he said that "Bengal is suspect, her loyalty is distrusted, her judgment is found wanting." Is Bengal to be condemned because of the sins of a handful of misguided fanatics? Is the loyalty, the devotion, the good sense of the millions of her people to count for nothing? On the other hand, there are the gallant deeds of the Ambulance Corps: the story of their courage and endurance and of faithful service to King and country is a bright record to the credit of Bengal. If permission had been given, thousands of young men would have been enlisted in this corps. Some political suspects would have joined them, their spirit of enterprise would have been gratified, and their sense of perspective corrected. They would have been converted into loyal subjects of the Crown. The psychological moment was allowed to pass by. It was a blunder, the proportions of which it would be difficult to magnify. If anarchism still continues to darken the horizon, the journal cannot help thinking that the policy of Government is partly responsible for it. In suppressing anarchism, measures have been taken which add

BENGALUR.
27th July 1916.

The Kristo Das Pal memorial meeting.

to the general dissatisfaction of the community and prepare conditions favourable to the work of the anarchists. The paper alludes to the manner in which the Press and Defence of India Acts are being worked. It is but the simple truth to say that the administration of the above measures has created a sense of uneasiness and alarm among the general community. It is really playing into the hands of the anarchists, for they would wish nothing better than the creation of such a condition of things, so favourable to their unholy activities.

AMRITA BAZAR
PATRIKA,
31st July 1916.

451. The *Amrita Bazar Patrika* writes:—If Kristo Das Pal had been

Mr. Lyon's address at the Kristo
Das Pal anniversary meeting.

living now, what could he have done to arrest the growth of anarchism in Bengal that others are not doing? Let it be remembered that Kristo Das Pal was not the mouth-piece of the people but of the aristocracy of Bengal. Could he have more influence with the anarchists than popular leaders? Are the anarchists open to any wholesome influence? Are there not men as great as Kristo Das Pal in Russia, France and Germany, but who have not been able to stop the growth of anarchism? All classes of people in India unite in denouncing anarchist crimes, but they cannot, any more than the Government with all their repressive measures, suppress anarchism. Kristo Das Pal would have denounced these outrages, but he would have been as powerless as his countrymen of the present day to eradicate anarchism from India. A disease cannot be cured unless its cause is removed. So long, as this is not done, it will continue. The journal does not see the point when Mr. Lyon says that "the name of Bengal" would be "linked always with the political dacoities and murders." Why? Bengal consists of tens of millions of people who have not only kept themselves aloof from these abominable doings of a few hundred young men, the majority of whom are half-educated, illiterate and ignorant, but condemned them as strongly as Mr. Lyon has done. Why then should the name of Bengal be cursed? The Sinn Feiners of Ireland certainly did worse things than the Bengal anarchists. They were thousands in number, they accepted German gold and arms and killed hundreds of English officers and soldiers. Yet the English rulers do not "link" the name of Ireland with atrocious crimes.

AMRITA BAZAR
PATRIKA,
30th July 1916.

452. The *Amrita Bazar Patrika* writes:—Sir Ashutosh Mukharji's

Sibpur Engineering College.

Committee and Lord Carmichael's Government have warned the Press against making injudicious remarks on matters affecting educational institutions in the country, especially when there is any difference between the students and the teaching staff. In spite of this, a serious strike has occurred in the Sibpur Engineering College, so serious in fact that the whole college is affected. Strikes are not indigenous, and this fact should not be lost sight of in the hurry and zeal of those who are so eager to find fault with and decapitate our student community. So far as the present *contretemps* is concerned, the journal certainly regrets and denounces any attack on the Hostel Superintendent. Mr. Heaton, the Principal, might first have fully enquired into the complaint before taking such a drastic step as rustivating four boys, whose offence, so far as can be seen, was that they were not in bed at roll-call. Before meting out such punishment, the least sense of justice and fairness demanded that the condemned absentees should have been required to explain their conduct.

AMRITA BAZAR
PATRIKA,
30th July 1916.

453. The *Amrita Bazar Patrika* remarks:—Mr. Tilak has been charged

Mr. Tilak.

with sedition. Some such thing was bound to come. For was he not, like Mrs. Besant, also preaching Home Rule? The police have shown great cleverness in choosing the time in bringing this accusation against him. Can there be a more opportune moment than this to humiliate him and convert the rejoicing of his admirers into anguish? If Mr. Tilak had really uttered sedition in his Ahmednagar and Belgaum speeches, it would have at once attracted universal attention. At least the Anglo-Indian papers would have torn him to pieces. The police, however, see with their official microscope the bacilli of sedition which are invisible to the ordinary eye. Of course, it will not be difficult for Mr. Tilak, if convicted, to find the required sureties and thus escape being sent to jail, but then he must gag his mouth for full twelve months. Is the prosecution of Mr. Tilak a hint for Mrs. Besant?

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454. The *Amrita Bazar Patrika* writes:—If one shows his love both for a donkey and a horse, the donor will naturally give him the inferior animal. Judging from the lively

"Home Rule."

way public men fight for a Council seat, they display greater love for the donkey than for the horse; indeed, most of them think that Home Rule is only a dream, which will never be realised. Why then should the bureaucrats part with the substance, which means a tremendous sacrifice on their part, when they find that Indians are satisfied with the shadow? To advocate Home Rule and an Indian Council membership in the same breath is to ask one to worship both God and Mammon. The subject needs the serious consideration of Mrs. Besant. The journal recollects the delirious joy with which some of the elected members of the Bengal Council have been fêted in Calcutta. Talk to them of Home Rule, and their reply would be, "Oh, it is only Mrs. Besant's fad." A Parliamentary seat carries real authority, but our Council memberships are only good jokes.

AMRITA BAZAR
PATRIKA,
2nd Aug. 1916.

III.—LEGISLATION.

455. The *Amrita Bazar Patrika* writes:—The history of the Press Act is fraught with painful reminiscences. It was on

The history of the Press Act.

an auspicious occasion that Lord Minto gave a hint about it. He shocked the Indian public by the following declaration: "We can no longer tolerate the preaching of a revolutionary press. We are determined to bridle literary license." On reading the above announcement the writer called on the then Private Secretary to the Viceroy, Colonel Pinhey, to ascertain the nature of the impending legislation. He confirmed the report that a new Press Act was going to be forged and it was to be of a very drastic character. On being asked the reason for this further encroachment on the freedom of speech, he lost his temper and said: "The reason? Why, the anarchist crimes must be put down. Surely the Government cannot sit idle when an English Collector (of Sholapur) is murdered and bomb and revolver outrages are getting pretty common. Something must be done." The writer replied that because something must be done, therefore the helpless press was to be hanged! What had the press to do with these crimes? It was sheer nonsense to connect newspapers with them. The writer challenged him to show one paper which had incited people to violence. He could not do it. He only repeated the words—"But something must be done." It is a cruel irony of fate that two such fervent, astute and wide-awake patriots as Messrs. Gokhale and Mudholkar could be deceived by the Anglo-Indian cry that the Indian press had become revolutionary and see their way to be parties to the gagging Act. It was then, as it is now, impossible for any newspaper to preach revolutionary ideas without at once being crushed out of existence. At that time such a wide and elastic meaning was given to the word "sedition" by District and Presidency Magistrates, Sessions Judges, and even several learned Judges of Chief and High Courts, that any publicist was liable to be convicted, even for publishing innocent expressions or comments on Government measures. Section 108 of the Criminal Procedure Code had also been hanging over their heads like Damocles' sword. How could a revolutionary press exist under such circumstances? Within two years preceding the passing of the Press Act, a number of educated men who could not be imagined to be seditiously disposed, had been convicted of sedition and severely punished. How did this happen? The offence of sedition had been so vaguely defined that a court of law was justified in putting its own construction upon any expression published by the accused and convicting him. There was scarcely a case of sedition brought by Government between 1908 and 1909 which did not end in conviction. With this terrible object-lesson before the public, no sane man would care to write or utter sedition with the sure prospect of being transported or sent to jail with hard labour. The *Jugantar* was the only Bengali vernacular paper at the time which could be said to preach revolutionary ideas, and it was avowedly the organ of the anarchists. The whole Indian press, however,

AMRITA BAZAR
PATRIKA,
29th July 1916.

condemned its pestilential writings, and it was suppressed in the course of a few weeks. Two or three other papers of that type, printed at Paris, Berlin and the United States, were also circulated in this country, but they were proscribed. After all, do the anarchists stand in need of ideas or inspiration from the Indian papers? They can very well think out their own plan, which is based on principles diametrically opposed to those inculcated by sane people. They have nothing but contempt for the papers which advocate constitutional methods. These papers, in their opinion, are only enemies to the country. Has the Press Act had the slightest effect on the anarchist organisation, though it has been in force during the last six years?

AMRITA BAZAR
PATRIKA,
2nd Aug. 1916.

456. The *Amrita Bazar Patrika* writes:—Sedition cases, in some form or other, have been almost the order of the day since 1908. Mr. Tilak is just now undergoing another trial under sections 124 A and 108 of the

Sedition law: How it came to this country.

Indian Penal Code. Is the reader aware there was no such offence as "sedition" in India before 1870? Why? Because either the rulers then entertained no suspicion of the people, or they were determined to act up to the principle of British rule in India, namely, that the policy of confidence was the true policy. Even after the Sepoy Mutiny the rulers would not have a sedition law for India, though the Penal Code was passed in 1860. After the suppression of the Mutiny, the Wahabees, a section of the Mussalman community, commenced their *jehad* against British rule. It was to meet this new danger that the sedition law (section 124 A of the Penal Code) was first introduced in India. Not to meddle with the liberty of the press, and to make this point clear, Sir James Stephen provided that, as in England, criminal intent and incitement to violence should be two essential conditions to constitute the offence of sedition. Section 124 A was amended by Mr. Chalmers, the then Legal Member of the Elgin Government, in such a way as to make the sedition law extremely vague and comprehensive in character. What is more, the two safeguards—clear evidence of criminal intent and incitement to violence—were taken away, and the alleged seditious writer or speaker placed absolutely at the discretion of the Court.

F. P. McKINTY,

Special Assistant.

13, ELYSIUM ROW,
CALCUTTA,

The 5th August 1916.